The Churchman.

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DAILY SERVICE.

"O come, let us worship, and fall down, and kneel before the Lord our Maker." "O worship the Lord in the beauty of holiness; let the whole earth stand in awe of Him.—*Venite.*

PUBLIC WORSHIP is celebrated, every Week-day, in this city as follows—

Trinity Church.............................At 9 A. M., and 3 P. M
All Saints' Church.............................." 6 "
St. Luke's Church.............................." 8 A. M.

Holy Communion administered every Sunday, at 7 A. M., except the 2d Sunday in the month, at usual time; and Evening Service on Friday, at 5 P. M.

St. Clement's Church.............................." 8 A. M.
Calvary Church.............................." 8 " and 6 P. M.
Church of The Annunciation.............................." 8 " and 4½ "
Church of The Crucifixion.............................." 8 "
Church of The Holy Communion.............................." 6 " and 6 "
Saints' Days, a second Service, Lecture and Offertory at 9 A. M.

Calendar for September.

17. Thirteenth Sunday after Trinity.
20. Ember Day.
21. St. Matthew the Apostle.
22. Ember Day.
23. Ember Day.
24. Fourteenth Sunday after Trinity.
29. St. Michael and All Angels.

OCTOBER.

1. Fifteenth Sunday after Trinity.
8. Sixteenth Sunday after Trinity.
15. Seventeenth Sunday after Trinity.
18. St. Luke the Evangelist.
22. Eighteenth Sunday after Trinity.
28. St. Simeon and St. Jude, the Apostles.
29. Nineteenth Sunday after Trinity.

Poetry.

From the Missionary.

ON LEAVING HOME.

I leave thee, dearest, for a while,
But leave thee with our God;
His sheltering wing is round us still,
At home, and when abroad.

I leave with thee our little ones,
The lovely and the loved;
From whom, if only joy I sought,
My feet had never roved.

But He, who gave and guards them still,
Has called me for His own,
To bear His word to sinful men,
And guide them to His throne.

Thus, must the Master's work be mine,
Till life's brief hour is o'er:
I dare not love thee, dear, so well,
Loved I not Jesus more.

G. W. D.

Selected Matter.

From the London Evening Mail.

THE CATHEDRAL FESTIVAL AT COLOGNE.

Cologne. August 14, 1848.

Six hundred years have elapsed to-day since the foundation stone of the Cathedral of Cologne was laid in the presence of emperors, electors, dukes, bishops, princes, and barons. The wealth of the empire of Charlemagne was almost at the command of its founders; the genius of the architect and the skill of the workmen have never been excelled, rarely equalled; the heart and faith of half Europe were in the task; and yet on this 14th of August, 1848, the cathedral stands half-finished, the ancient part of the edifice crumbling in decay visible to the most careless eye, beside the additions finished in the last few hours, presenting a most melancholy contrast, one of the sternest proofs of the impotence of human purpose ever given to the world. The history of the building is involved with that of the whole German empire from the 13th century downwards, for the works were first arrested by the quarrels of electors with emperors, and the prince-bishops with both, and the conflicts of the unruly burghers with all three. The funds that should have raised the temple of peace were seized by the strongest to defray the expense of wars; the reformation came and dried up many of the sources whence the revenues were derived, and from that period its history is nearly a blank; in 1620 Cologne did not possess even mechanical skill enough to repair one of the chapels—the old traditions of the craft had perished. From the beginning of the 18th century nothing was attempted but the patching of rotton roofs and decaying walls, with great difficulty even keeping it water tight, till within the last seven years, when a movement, partly religious, partly political, commenced, which resulted in the present attempt to complete the gigantic design, and atone for the poverty and indifference of ages.

The only parts of the cathedral finished when the works were arrested were the eastern end and choir, with the side chapels, and half of one of the western towers. As thousands of tourists must remember, these colossal fragments were connected by a mass of sordid, ignoble buildings that might have been barracks or stables for any character or dignity they possessed; the companion tower was also commenced, but had been raised but little above the foundation. The impression made by the aspect of the whole structure was that of magnificence, incompleteness, and decay combined.

It is to the now triumphant idea of German unity that most of the success of the present effort to realize the gorgeous conception of the founders in all its splendor is to be ascribed. That idea was proscribed, and accordingly it adopted any method by which it could be, though but indirectly expressed, without the possibility of the rulers opposing it. The completion of a work of which all Germany might be proud was a purpose that gave an opportunity of united effort when all was division. Religious zeal had much influence doubtless; but the cathedral literature of the past ten years (for it has a press of its own) proves plainly that German nationality was the most active power. The piety, faith, and earnestness of the old founders of churches and temples cannot be so plainly traced in all that has been said and written by the advocates of the movement as that political "unity" of the empire which the completed cathedral was to embody and express. To carry out the work practically, the people formed committees, unions, and societies all over Germany, with banners, badges, and insignia, and threw into the task much of that spirit which with us creates such bodies as the Odd Fellows, Ancient Druids, and Foresters. They had cathedral bands of music, cathedral singing societies, and unions of the trades employed, all at a time when every kind of association was an object of suspicion to the Government. It would be unjust to assert that the bodies thus organized were turned to a political purpose; but they fostered and kept alive an idea that could find no other mode of expression so open; there was a worldly object combined with the religious one.

The great impulse was given to the movement by the present King of Prussia, who on Easter-day, 1842, laid the first stone of the new works, and "endowed" the undertaking with 50,000 thalers a year. Since that time the works have been carried on as rapidly as the limited funds permitted; and it is understood that they have now almost failed. Without some general contribution from the people of Germany, prompted by national enthusiasm, as their forefathers were animated by religious zeal, the cathedral will never be completed; the exchequers of the Sovereigns at the present period have nothing to spare.

The portion of the edifice added since 1842 is soon described. The choir and the tower have been united on the south by carrying up the stone-work to the point where the light shafts are to spring from the plain square buttresses; the three portals on this side are nearly completed; and the nave is so far finished that with a temporary roof it can be used for divine worship. It is in this south side that the stained glass windows presented by the King of Bavaria are placed. On the north side nearly the same amount of plain work has been finished; but on both all the most expensive labor has yet to be bestowed, in the elaborate carvings and tracery of the pinnacles and shafts in which the modern workmen are to imitate and reproduce the triumphs of their ancestors. The old stone work, dark and worn to roughness by time, contrasts strongly with the smooth white masonry of yesterday; in form, of course, the ancient plan has been rigidly adhered to; time will harmonize the color, but at present the effect is harsh. The carved work on the front of the south tower is so decayed that large patches of grass are actually growing in the roses and fretted ornaments above the portal; the tracery looks as if it would turn to dust with a touch: when the eye passes from it to the fresh solid masonry, the text that condemns "the new piece on the old garment" occurs involuntarily to the mind.

The portion of the *fete* celebrated to-day was not so brilliant as anticipated. A grand concert was given at the Casino in the morning, by the *Gesangverein*, and till late in the afternoon, when a procession was formed and started from the Neumarkte to the Cathedral, there was nothing to occupy the citizens, who have made up their minds to a three days' holiday. The streets on the line of route were splendidly decorated; enormous banners waved from every window, from which also depended, at intervals, tapestry of brilliant colors; some decorations made of flowers and evergreens, in the form of Gothic windows, were actually works of art. It was 4 o'clock before the procession reached the Cathedral; it was composed of the Burgher Guard, the chorus of the boys' schools, the orphan children, the masons and carpenters of the works, with their flags, all the building committees, with their badges, the Archbishop, several Bishops, and the Clergy. They wore their full canonicals, and with their attendants formed the only brilliant part of the spectacle. As soon as those who were admitted within the cathedral were placed, the choir chanted *Lætatus sum*, (the 121st Psalm,) on the conclusion of which the master of the works, with a short address, went through the form of delivering the new portion of the edifice to the Archbishop. It will be consecrated to-morrow. The 83d Psalm *(Quam dilecta tabernacula tua)* was then chanted, and the Archbishop dismissed the congregation with his blessing.

The King of Prussia arrived by the railway at the Deutz station, between seven and eight in the evening. He was received by the Burgher Guard with hearty cheering; he crossed the Rhine in a small steamer, and proceeded immediately to the apartments prepared for him. He is to be serenaded durign the night, and a torchlight procession is to be formed in his honor.

From the London Evening Mail, of 19th ult.

During the past week the British public has been admitted to a spectacle of a painfully-interesting and gravely-historical import. One of the most splendid abodes of our almost regal aristocracy has thrown open its portals to an endless succession of visiters, who from morning to night have flowed, in an uninterrupted stream, from room to room, and floor to floor—not to enjoy the hospitality of the lord, or to congratulate him on his countless treasures of art, but to see an ancient family ruined, their palace marked for destruction, and its contents scattered to the four winds of Heaven. We are only saying what is notorious, and what therefore it is neither a novelty nor a cruelty to repeat, that the Most Noble and Puissant Prince, his Grace the Duke of Buckingham and Chandos, is at this moment an absolutely ruined and destitute man. Our advertising columns have introduced to the public the long list of estates, properties, and interests, which are no longer his, and will not revert to his heirs. The last crash of this mighty ruin is that which now sounds. Stowe is no more. This morning the tumultuous invasion of sight-seers will once again be endured, and to-morrow the auctioneer will begin his work.

As every thoughtful spectator has spoken to the peculiar and most lamentable character of the scene, one may be permitted to dwell for a while upon circumstances of such rare occurrence and indelible recollection. Under the lofty arch which crowns the long avenue from Buckingham, and opens the first view of the magnificent Palladian façade, has lately passed a daily cavalcade which, except in its utter absence of style, might remind one of the road to Epsom on a Derby day. Barouches, flys, stage coaches, "busses" pressed from the metropolitan service, and every gradation of "trap" down to the carrier's cart hastily emptied of groceries, dragged to Wolverton, and filled with the unfortunate holders of return tickets to town, constituted a dreary antithesis to the *cortege* which so lately brought Royalty to Stowe. An elaborately circuitous road conducted the impatient visiters to the park front, before which, in the vast amphitheatre formed by its side colonnades, so often the scene of rural festivities, the enemy encamped. One might imagine a great country pic-nic had suddenly gathered at Stowe.—Even stalls were there. From the branch of a noble beech hung a huge pair of scales on which venison was weighed. An advertisement posted on the front door particularized the very moderate prices at which a buck, a half, or a quarter, might be obtained. In the distance were fallen trees, timber wagons, and extempore sawpits. The enormous edifice was a human hive. Every window showed the crowd within passing to and fro. But once admitted—once standing under the Pantheon-like vault of the central saloon, and glancing right and left at the endless vistas of gorgeous apartments, then one indeed realized the sacrilege that was going on. Every scholar must have thought of the scene related by Æneas, when the Greeks had burst open the gates of Priam's palace, and when the splendid interior, the spacious halls, and the sacred haunts of an ancient dynasty were presented to the eyes of the furious assailants.

The house was well set out for the distinguished visitres. Neither Louis XVIII., nor the Duke of Orleans, nor Queen Victoria, nor any of the great ones of the earth, whose visits are recorded with pillars and with trees planted by their own hands, saw Stowe so nobly arrayed as the British public have seen it this week. The bride was dressed for the altar, the victim for the sacrifice. No thrifty coverings, no ghostly brown holland, no neat patterned chintzes were there. King Mob had it all of the best—the richest damask furniture and the newest state hangings; only, as that personage rode literally roughshod through the palace, and brought with him cartloads of gravel, there was just an attempt to save the carpets from excessive trituration. In the state dining-room were set out 60,000 oz. of gold and silver plate;—one was involuntarily reminded of the weight, for the scales were at work there also, and men were weighing and noting down lot after lot. On a table 20 yards long and on a dozen sideboards stood forests of vases, candelabra, epergnes, groups, goblets, tankards, and every other form and variety of plate, from the elaborate designs of Italian artists to the simple elegance of the old English school, and the pretentious richness of the last generation.—Among fifty other pieces of historic value, the gifts of Royal personages and distinguished men, stood a vase, formed from snuff boxes presented by the cities and corporations in Ireland in 1779, the mace of the old corporation of Buckingham, purchased by the Budkingham Conservatives and presented to the Duke as an everlasting possession; and the Chandos Testimonial, for which the gentry and yeomanry of the county late subscribed. we believe, 1,500*l*. During the whole week this testimonial has been surrounded by a crowd of agriculturals, the very originals of the figures thereon represented, telling of the guineas they had contributed to the ill-fated fabric, but avowing with unwearied gratitude worthy of a safer, if not a better cause, that they would gladly give the money over again.

In all the other rooms it was the same. "Put thy house in order, for thou shalt surely die." Cæsar died with Grace. The obsequies of Stowe have been marshalled with befitting pomp. On what treasures of art will the sun set this day never to rise again on a similar array within those walls! The quantity is beyond conception; and if the taste is not always the most refined, it is because the vastness of the accumulation and the accidents of its history forbade a more fastidious rule. The Duke of Buckingham is the representative, not of one, but of many families. It is a mighty wreck of ages that has been accumulated in this place swollen indeed, and somewhat overwhelmed, by recent additions, but still full of historical, national, and poetic associations. The galleries of family portraits and collections of great men and all the great achievements of modern Europe with the names of Chandos, Temple, Cobham, Nugent and Grenville. But, beyond the somewhat extensive circle of family affection, the original portraits of famous men and women here assembled are of the greatest interest and value. Here, too, is the victor's portion in the spoil of celebrated seiges, the memento of historical friendships, and the favorite gem of Royalty or beauty. In the manuscript-room is the most extensive and valuable collection of Irish documents anywhere to be found. For the pictures, marbles, bronzes, antiques, articles of *vertu*, curiosities, china, glass, and wines, we leave them to the auctioneer, and his catalogue of 5,000 items. It is not our purpose to speak of that which money has collected, and may collect again. Such things are only scattered for a fresh reunion elsewhere under new and more favorable auspices. But the heirlooms of many great families, the records of many great events, and the memorials of many great events, and the memorials of many great persons, all spontaneously collected into one great whole, constitute a singular and most significant fact, the obliteration of which we can only compare to the overthrow of a nation or a throne.

And everything is to be sold. The fatal ticket is everywhere seen. The portrait of Charles Brandon, Duke of Suffolk, the first founder of the family, by Holbein, is now lot 51 in the 21st day's sale. That every other ancestor should go to the hammer, whether by Van Dyk, or Lely, or Kneller, or Gainsborough, or Reynolds, follows of course. But there is one item of which no preparation can remove the shock. The Chandos family is descended from Frances Brandon, eldest daughter of the above Charles Brandon, by Mary, daughter of Henry VII., and Queen Dowager of France. Some time since certain savages or dilettanti at Bury, exhumed that Mary Brandon from her grave, and took from her head a lock of silken hair, which thus constitutes a visible link between the present Duke of Buckingham and the throne of these realms, to which he has a reversionary claim. That lock of silken hair, in its glass case, is now to be sold to the highest bidder. Waht can we say more to show the extent of the devastation? After this it is idle to mention that the Temple of Friendship is rifled of its illustrious tenants, and they are all to be sold. We repeat that everything goes. In two months' time there will not remain in that vast house one pewter spoon, one cracked cup, or spoutless tea-pot, to give a last vestige of hospitality to the last vestige of the ducal interest in Buckinghamshire. The subject of one of the pictures now on the walls is too near akin to the reality which surrounds it not to force itself on the memory, Hezekiah's vain glory prompted him to show his treasures to an insidious embassy from Babylon. "All that are in mine house," he said, in answer to the prophet's inquiry, "have they seen. There is nothing among my treasures which I have not showed then." The reply was equally emphatic,—"Behold! the day is come, that all that is thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon. Nothing shall be left."

It is a most deplorable, and, we must now add, a most disgraceful event. On this point the truth shall be spoken. These columns have spared neither people nor prince. We have recently had to pronounce the judgment of public opinion, and to call for the vengeance of the laws upon the rash men who have perverted the first gushes of the youthful genius and the rude instincts of popular freedom to an impious rebellion. We have been forced to do so, and we have done so without a pang. Should we deal fairly if spared the destroyer of his house, the man whose reckless course has thrown to the ground a pillar of the state, and struck a heavy blow at the whole order to which he unfortunately belongs? The public opinion of this country respects the House of Lords, but not a degenerate aristocracy. It is apt to canvass and to censure noble names, because it measures their ill deeds with their great responsibility. The Duke of Buckingham has filled all minds with the painful presage of a wider ruin. Such events *speak* in these days. When dynasties are falling around, and aristocrats have crumbled into dust, disgrace acquires the force of injury, and personal ruin is a public treason. For an event of peace we have known nothing more serious or lamentable. This has not been in war or revolution. It is not a pillage by force of arms or revolutionary dogmas. In the midst of fertile lands and an industrious people, in the heart of a country where it is thought virtuous to work, to save, and to thrive, a man of the highest rank, and of a property not unequal to his title, has flung all away by extravagance and folly, and reduced his honors to the tinsel of a pauper and the baubles of a fool.

Were it only weakness, that might ask our contempt. But there is more than weakness here. It is notorious that the Duke, by the use of a passionate and overpowering persuasion, has induced his amiable son, now in his twenty-fifth year, to cut off the entail of all the property in which his Grace was interested. If the ruinous compliance was yielded to representations which subsequently proved to be incorrect, if the Duke urged the step only as a formal act, which he would soon set right by re-settling the estates we will gladly, concede to him the excuse of utter ignorance or frenzied desperation. Let it be that he did not know what he was about. The world, however, will view the act as a whole. The world has a certain opinion of the son who ruins his father, and it will not have a more favorable opinion of the father who has ruined his son, or rather both his children. This is not the place to discuss the general question of entail, or to inquire whether public benefits may not spring from a private ruin. That may or may not be: but it is beyond our present thoughts. A particular act, the act of a public man, an hereditary ruler, and the conservator of a noble house, is what we are now called upon to review. The Duke of Buckingham has persuaded his son to sign away his birthright, and to divide it among creditors who had no sort of claim upon the son's reversion, whatever they might have upon the father's interest, There are doubtless circumstances in which it is reasonable that the son should cut off an entail. In the present case there was neither reason nor excuse. A ducal house is overthrown to atone for one man's wilful folly, and to give expensive tradesmen and extortionate money-lenders better security than they contemplated when first they sold their goods and lent their money,

Communications.

THE AMERICAN BIBLE SOCIETY.

THIRTY-FIRST REPORT—EXTRACTS.

1 "If the possession of those Hebrew Oracles, in manuscript form, and to a limited extent, thus distinguished that ancient people [the Jews,] what a measure of privilege and honor comes to us, who have the same divine truth, with an additional revelation, in our tongue, printed and diffused until *almost every household has a copy*!" p. 17.

2. "While more than half a million of Bibles and Testaments have been scattered over the land since the Society was last convened, the Board are constrained to feel, from month to month, that not only thousands but *tens of thousands* of our countrymen are as yet *unfurnished* with the sacred oracles. The partial investigations and supplies made in the Eastern and Middle, as well as in the Southern and Western States, show a destitution varying usually *from one family in ten or twelve, to one in four*, leaving the inference that where nothing is yet attempted, *an equal dearth* at least prevails." *p.* 78.

On the above extracts, Mr. Editor, I have only to remark, that the Quandary family could desire no better food to feed upon. On the one hand they are furnished with an irresistable argument for continued activity in distributing the Bible; on the other, they are enabled to congratulate themselves that as the supply is nearly equal to the demand, they may take their repose.

3. "It has been observed by one, that while the Reformation in Germany was *started* and carried on mainly by the personal testimony of Luther to the truth, and in Switzerland by the preaching of pious evangelists, in England it was brought about by the reading of the Scriptures. Whether this statement is correct or not, those who speak the English language have for centuries been, and still are, the most devoted of all Bible friends and Bible distributors."

The repetition of this *observation* argues well. A handsome compliment is thus paid to the Church of England, the Bulwark of sound Protestantism. Sectarianism did not prevail to any extent in England till some time after the termination of the five years during which the emigrants to Switzerland received from "pious evangelists" their new lessons in theology. While, then, it will be admitted that there was no lack of good *preaching* on the part of the eminent English Reformers, it is pleasing to reflect, that the members of the Church of England had, at an early period, access to the written Word, pure and undefiled.

4. "From the place which the English Bible now holds, and from the influence it exerts in the world, it may not be improper to notice some of the steps by which it has reached its present position and relations." The writer of the Report then proceeds (p. 18–23) to give an account of the different efforts at translation which were made in England. "We now come, (he continues,) to the preparation of our present version, first issued in 1611. This, as is well known, was made in the reign of James 1, and in a measure by his direction. There is a *growing belief*, however, that it was an undertaking in which he felt little personal interest, and aided but little toward defraying its expense, or in any other way. It was first proposed incidentally by Dr. Reynolds of Oxford, at a Convention for other purposes, at Hampton court. The object of the new version was to get rid of some wrongly-translated words in the Bishops' and the Geneva versions then in use; also to avoid the notes of the latter, and to secure, if possible, one uniform translation for all."

Without Note or Comment—is the motto of the Society, whose Report for 1847 is now before us. The Society, however, never did, and never could, carry on its operations in strict accordance with, and subservience to, its fundamental principle. Of the various plans adopted by its managers to remedy the deficiency growing out of the contractedness of their sphere, perhaps the most judicious was that of inserting in one of their Annual Reports something about the manner in which the Book styled the Bible came into existence in its present form. There are readers without number who take the common English Bible upon trust; who never inquire into its origin; who look at its title page and are satisfied. There are others, again, who in disposition are sceptical; who must have a reason for everything; and who will gladly welcome every version, whether it come in the name of Wesley, or Wakefield, or Charles Thomson, or George Campbell, or Alexander Campbell, which betokens a "spirit of inquiry." It is right, then, that all should be instructed in reference to the point of authority; that they should be told of the difficulties which were to be encountered in commencing a version to be sent through the parishes of a populous Kingdom but lately reformed from traditionary corruptions; of the learning of the numerous co-working translators;* of the immense labor which was bestowed on their work; of the time which was expended in preparing it; of the harmony which characterized their proceedings. But the managers of the Bible Society may with propriety be admonished, that they will only lessen their own influence by endeavoring to produce the belief, that the received English version was not a *national* work. Of the advantages or disadvantages which are incident to a union of the Church with the State, I say nothing. Of the private character or the opinions of King James, I say nothing, although I might quote the language of the distinguished translators, who commend his religious discourse, his frequenting the house of God, his hearing the Word preached, his cherishing the teachers thereof, his writing in defence of the truth and thus giving a serious blow to the *Man of Sin*. I speak of him now as one who, under God, had, to a certain extent, the control of a National Church, and as such I am ready to say, *suum tribuito*. Let his cotemporaries testify; they are the best witnesses. D'Aubigne and Headley, and authors of that sort, will write up Oliver Cromwell; and in the next generation, by dint of perseverance, there will be a "growing belief" that the great subject of their laudatory notices is worthy of canonization. So by dint of perseverance will a certain class of religionists attempt to write down a monarch, under whose fostering care the Church was enabled to extend her blessed influence. But what declare his cotemporaries? If they were not guilty of prefixing to their great work a deliberate falsehood, he was a most tender and loving nursing father to the Church, and nothing could more forcibly declare to others his "right Christian and religious affection" than the "vehement and perpetuated desire," that he cherished of "accomplishing and publishing [illegible] serve,) by the mercy of God and the continuance of our labors, it being brought into such a condition, as that we have great hopes that the *Church of England* shall reap good fruit thereby; we hold it our duty to offer it to your Majesty, not only as to our King and Sovereign, but as to the *principal Mover* and Author of the work; humbly craving of your most sacred Majesty, that since things of this quality have ever been subject to the censures of ill-meaning and discontented persons, it may receive approbation and patronage from so learned and judicious a Prince as your Highness is, whose allowance and acceptance of our labors shall more honor and encourage us, than all the calumniations and hard interpretations of other men shall dismay us. So that if, on the one side, we shall be traduced by *Popish persons* at home or abroad, who therefore will malign us, because we are poor instruments to make God's holy truth to be yet more and more known unto the people, whom they desire still to keep in ignorance and darkness; or if, on the other side, we shall be maligned by *self-conceited brethren*, who run their own ways, and give liking unto nothing, but what is framed by themselves and hammered on their own anvil, we may rest secure, supported within by the truth and innocency of a good conscience, having walked the ways of simplicity and integrity, as before the Lord; and sustained without by the powerful protection of your Majesty's grace and favor, which will ever give countenance to honest and Christian endeavors, against bitter censures and uncharitable imputations." *(Epistle Dedicatory.)*

Fest. of St. Bartholomew, 1848. ADVOCATE.

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* The Report promises that "the Appendix will contain the names of the translators, and a more full view of this important translation," p24. The Reverend Secretary, however, must have forgotten the promise. May we not look for a fulfilment in 1848?

For the Churchman.

Mr. Editor,—The firebrand which has been lately thrown into our Church in the shape of an "Address to the Members of the Protestant Episcopal Church in the United States," by "The Cincinnati Society for the Promotion of Evangelical Knowledge, Auxiliary to The Protestant Episcopal Society for the same object," is one of the early fruits of the latter, which will probably be principally remembered for the signal failure of its ungodly purposes. That these purposes should have been attempted, and *so* attempted, cannot but be matter of grief to enlightened and pious Churchmen. The subject is well treated by "Mastix" in your paper of September 2d. I think it desirable that the Church should know under whose immediaie auspices this inflamatory pamphlet has been put forth. Having been reported by a committee of the "Board of Officers and Directors," it was "considered at two meetings of the Board, accepted, and turned over to the Executive Commitee for publication." The party then responsible for this "Address," is the said Board of Officers and Directors. It consists of the following persons:

Patron—The Right Reverend Bishop McIlvaine.

President—The Rev. Benjamin P. Aydelott, D. D.*

Vice Presidents—Hon. David K. Este, Hon. Nathaniel G. Pendleton.

Corresponding Secretary—Dr. Wolcott Richards.

Treasurer—Mr. Robert Buchanan.

Recording Secretary—Rev. Alfred Blake.

Directors—Dr. D. Drake, Mr. T. G. Ordiorne, Mr. G. R. Shoenberger, Dr. W. Wood, Mr. J. Drummond, Mr. W. Proctor, Hon. B. Storer, Rev. J. M. Waite, Mr. J. F. Irwin, Mr. S. R. Bishop, Dr. D. Strader, Rev. G. W. Dubois.

J. S.

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* The selection of this gentleman, by the founders of the parent society, as one of but three clerical directors from the 69 clergy of Ohio, is not a little significant of the views and desires of the leading men among those founders—in other words, of the "*objects*" of the Society. His very erroneous doctrines, and very radical principles of ecclesiastical order, have long been known. Scarcely more than his own name, is that of Ira Warren, connected with feelings and designs of hostility to almost every thing in the Church, dear to those who make any decent pretensions to a preference of it to the sects around. A Warren and Aydelott *reform* would be *destruction*. And yet Dr. Aydelott is authoritatively deemed one of the most fitting instruments for accomplishing "the *objects* of The Protestant Episcopal Society for the Promotion of Evangelical Knowledge."

For the Churchman.

"The editor wishes it to be distinctly understood that all communications professing to state facts, must be accompanied with the name and address of the respective authors."

Mr. Editor,—The above is a standing notice in the Protestant Churchman; but, of course, in that paper, is deserving of no regard. With a well known and deliberate, unretracted falsehood still blistering on his forehead, "the editor" cannot expect credit for sincerity and consistency in any of his declarations, promises, or avowed purposes. Accordingly, immediately after this notice, in his paper of August 19th, is a communication "professing to state facts" concerning the Diocese of Western New York; but which is as shameless and infamous a tissue of misstatements as could have been put together. Did the editor act like a man of truth and honesty, and before publishing the article, secure the name of the author? Shameful as it is to his Christian and clerical character, *he did not*. He proved in this case, as he probably has done in others, that his notice respecting communications was an untrue one. Finding out the real character of this article, he has no name to give, but talks about his having been imposed upon, and expresses his hope that he will discover the author. To that author he applies the terms "shameless," "dishonest," and "unworthy," and calls his piece, "deliberate wickedness." How can he evade the applicability of the same terms to himself as *particeps criminis*, under the aggravation of deliberately violating the pledge which he had given to all who might be assailed in his columns?

Of course, vituperation from such a quarter, can be of little consequence to Bishop DeLancey or his Diocese. It is, however, not well for the cause of Christ and the Church, that even a small remnant of respectable friends of both should continue their favor to such a paper. In keeping with its character, that journal retains its parade of Bishop Hobart's name at its head; while it is devoted to the most reckless and desperate efforts—unavailing they will surely prove—to root out the influence of his principles from the diocese in which, for so many years, that great and good man in so holy, able, and faithful a manner, and thank God with such eminent success, labored in the diffusion, maintenance, and vindication of those principles, and incorporating them into the whole working of our ecclesiastical system. Principles of a decidedly hostile nature and operation are—as far as any definite principles characterize that paper—abetted by its poor authority, and its imbecile efforts. And it is in tion on this new evidence of the defective morals of the Protestant Churchman.

"Too religious to be moral," is an expression, Mr. Editor, of your correspondent "Human," in the Churchman of September 2d, which to some may be startling, and appear paradoxical. It should be remembered, however, that religion is a term applied as well to false systems as to the true, and to wrong as well as right applications of the principles and precepts of the latter. Unhappily there are many systems of religion, bearing the Christian name, and perhaps making boast of peculiar adherence to certain doctrines and requirements of the Gospel, which exert an influence decidedly adverse to that Gospel. This may be said of Popery, of Puritanism, of Rationalism, and of numerous sorts and phases of Protestantism. Men may be so wedded and devoted to favorite peculiarities of these religions, as to be neglectful of some of even the best practical requirements of the Gospel, both religious and moral. Magnifying certain points as of very special obligation, and of very special incorporation into the essence of religion, and indeed as themselves embodying much of that essence; and anxious, above all things, about these particular points—that they may rule their hearts, control their characters, and be maintained against all doubts and oppositions; their solicitude about other things is greatly weakened. Let this tithe be paid, and weightier matters are easily overlooked. On this principle, it is by no means strange to see the Papist, religiously punctual and strict in his penances, fastings, prayers, and seeking of absolution, and for this filled with religious self-satisfaction and imagined security; yet by no means a pattern of Christian humility and love, of meekness and self-sacrifice, or of the pure and elevated Gospel standard of piety and morals. The like may be said of puritanic views of justification by faith. Their disciple, wrought up by certain inward tokens into an assurance of having received such justification, and, as a consequence, having been converted, and new-born into the secure possession of the divine favor, and having had exchanged, as he is viewed by God, his proper character, for the perfect righteousness of Christ imputed to him, he weds himself to the anti-christian and perilous system which severs good works from the character that the Gospel gives them as means and conditious of benefit by the righteousness of Christ, and as services required of him in order to his being saved through Christ. Such works, then, whether of the spirit, in its government and control, of cherished principles, of the right government of the tongue, or of acts and exercises of piety and charity—inasmuch as, in his view, his justification with God is entirely independent of them—the carnal mind easily persuades him to hold as of but minor and collateral value, and therefore to subject them to the more powerful influences of prejudice, impulses of feeling and passion, or pleadings of selfishness. And these ill effects will generally be in proportion to lack of intellectual strength and spiritual knowledge, except where the fearful guilt is incurred of wilful and deliberate hypocrisy, sinning against light and conviction, and studiously assuming the guise of religious profession, and of zeal against offences of not a favorite character, to cover more welcome sinful indulgences. The history of Puritanism throws light on all this; and in the many points of close resemblace between that system and Jesuitism, gives friendly warning of the demoralizing influences of some kinds of even religious principles and impulses. And hence too we gather the mournful source of so much injury daily seen to be done to the Gospel and the Church, by flagrant departures from evangelical purity, integrity, and honesty, by professors of superior evangelical piety. Infidels and ungodly men, who would glory over this as proof against our holy religion, should be made to know that that religion is not respon-

sible for it; but that the blame lies at the door of an anti-christian system, of human device, which history clearly proves had no place in the Church in the days of her primitive purity.

As far as the Protestant Churchman has manifested any fixed system or principles, they have been those of this unscriptural "development;" and it is accordingly the especial friend of a recent organization of this school by a party in the American Church. To the influences thus prevailing over it, and not to the Gospel or the Church, is the discreditable character of that journal to be attributed. M. J.

For the Churchman.

The enmity of the carnal mind against God is in nothing more manifest than in the neglect, and even superciliousness, with which we often see men who greatly love credit for intellectual pursuits, and prosecute them with assiduity and earnestness, pass by the consideration of the Gospel, as if it were not, as a department of human inquiry, a controller of human character, and a guide of human opinion, among the highest objects that can interest reflection and study. The sound philosopher's aim is truth in every thing connected with useful knowledge, with human duty, and with moral elevation and improvement. With this in view, he seeks to attain to a fair and just view of facts, to draw from them honest conclusions, and to make all conducive to the best ultimate practical results.

The present existence and prevalence of the Christian religion, with its known influences in the world, is a fact, a phenomenon, to which a truly philosophical mind cannot be indifferent. There is none that has superior claims upon its attention, among all that the intellectual and moral world presents. No course of even secular study, literary, scientific, or professional, can be faithfully pursued without often calling attention to the Christian religion, as a great moral system, which has embued with its principles and sensibilities the most elevated and best informed minds, and the clearest and soundest heads, that have contributed to the advancement of human learning in every department; and which mingles itself with the best of such learning, in a reciprocity of favorable bearing, each commending the other to the attention of the honest and enlightened mind, and each facilitating the progress of that mind in useful knowledge.

The reader doubtless perceives that the present object is one with which the internal excellencies of the Christian religion have no necessary connection. It is, however, a thought on which the Christian rests with conscious security and pure gratification, that those excellencies will prove confirmation strong of the Gospel's claim to the cordial adoption of the *heart*, when, from any cause, or by any process, the *understanding* is satisfied that true philosophy will not suffer it to be unheeded and unrespected. Such philosophy compels the honest mind to look into a system which, for eighteen centuries, has exerted such potent influences, and produced such wonderful results in the world, and had the suffrage in its favor, and been deemed worthy of the closest studies, and most cordial adoption, of the wisest and most learned men.

The circumstances under which, in reference both to itself, and to the state of the world, the Christian religion was introduced among men, present to the philosophical mind the question, How could it have obtained a footing and worked its way? as one demanding its most serious attention. Let it fairly consider the abovementioned circumstances, as history establishes them, and then task its imagination and invention, and its powers of inductive reasoning drawn from established facts in the history of man, to find out how such a religion could have spread in the world, and taken hold on it, as fact shows that Christianity did, in so short a period. Having done this in independence of Christianity's own account of the matter, let such a mind ask itself if there is any good reason for setting aside that account—if there is any reason why the historical portions of the New Testament should not be regarded as at least equally credible with other ancient histories.

In the commencement of the second chapter of the Acts of the Apostles an account is given of a divine interposition in behalf of the Gospel, which Christians have always regarded, and the Christian Church has ever celebrated, as furnishing the great means for securing the reception, the sure and rapid progress, and the ultimate establishment, of Christianity in the world. Let this account, connected with what is elsewhere said in the Bible of the Great Agent revealed in it—the Holy Ghost, and with the subsequent narrations and references of the New Testament, compared with contemporaneous profane history, and historical notices and allusions, be carefully considered; and let it be remembered that the Founder of Christianity was of humble birth and station, and His immediate aids men of small worldly reputation, and inferior rank in society; that they were destitute of all the ordinary means of influence in the world; that the religion they preached opposed the prejudices, the favorite habits, the dearly-cherished superstitions, the political views, the worldly interests, and the pride and vanity, of the whole community around them, both Jewish and Gentile; that they were cruelly persecuted, and all but one martyred, for their religion; that a similar fate befel many of their successors for three hundred years; and that during that time recourse was never had to either force or artifice for advancing their religion:—let all these things be considered in connection with the above-mentioned account of the special affusion of the Holy Ghost, as the Source of ability to spread the Gospel, particularly as compared with every other imaginable means to the same end; and the result on truly enlightened and reasonable minds need not be feared. A suffrage will be given in favor of the claims of the Gospel, which, if there be also a real love of truth, a just consideration of human duty and welfare, and a conscientious desire to follow their guidance, can hardly fail to secure that humble oblation of heart and mind to the Saviour, which has promise of those divine influences whereby all the truth will be seen and followed, the genuine principles and spirit of the Gospel be imbibed, and the man become a living witness of its power for good. B. T. O.

For the Churchman.

BACK AGAIN!

Rev. and Dear Mr. Editor.—I copy the following *cool* announcement from the Episcopal Recorder of last week.

"The Rev. Lester Janes, Deacon, has been displaced from the ministry by Bishop McIlvaine, under Canon 39 of General Convention, for causes not affecting his moral character.

Mr. Janes was ordained in Pennsylvania, a short time since, from the methodist ministry, and soon after was transferred to Ohio. After spending a few weeks in the West, he returned to the Eastern States, and to the ministry whence he came out."

The Recorder makes no comment on this sad apostacy from the truth, and return to the embrace of error and schism, doubtless because it was overcome by surprise and horror. And when we reflect upon this perversion, we cannot but think of the close of the 2d ch. of the 2d epistle of St. Peter.

The question then occurs, How did this unhappy man obtain admission to the ministry, of which he has proved himself so unworthy? There must have been gross negligence in his admission, or gross hypocrisy on his part.

The 7th Canon of 1838 provides, that in the examinations for orders "special regard shall be had to those points in which the denomination whence they come differs from this Church, with, a view of testing their information and soundness in the same, and also to the ascertaining that they are adequately acquainted with the liturgy and offices of the Church."

That this provision was neglected by the Bishop and the examining presbyters, is too monstrous to be lightly supposed: the plainest proof would be necessary.

We must therefore infer, that it was rigidly enforced, and that the candidate distinctly renounced the errors of the methodist schismatics, and especially his pretended ordination by them; and professed himself a faithful and conscientious conformist to the Church of Christ. The shortness of the time between his ordination and subsequent renunciation, shows that he could not have been in earnest, and that the solemn professions and vows he made at God's holy altar were a mockery!

The only excuse I can imagine is, that having been a Wesleyan he was disgusted with the Calvinistic dogmas, which he found inculcated by the Bishop of Ohio and his Clergy; and supposing that they taught truly the doctrines of the Church, and that he had been grossly deceived, he fled from a communion where such fearful perversions of God's truth were tolerated.

I hope that we shall have some more light on this unhappy case.

I remain, Mr. Editor,
With much respect,
HERMAN.

THE CHURCHMAN.

New-York, Saturday, Sept. 16, 1848.

On our last page will be found the Report of the Committee to whom was referred "the subject of the admission of St. Philip's, and other colored congregations, into representation in the Convention of this Diocese," and also the report of the minority of the same Committee. As the subject will probably be called up at our next Convention, we have thought it desirable to lay both the documents before our readers at the present time.

As Mr. Johnson thought us in error in the reference which we made to the formation of St. Philip's Parish, we have applied to one who was fully cognizant of all the facts, and have been favored with the statement and remarks which follow:

We believe that nothing is farther from the fact, than that St. Philip's Church in this city had its origin in any desire, on the part of the whites, to thrust the colored people out of their Churches, or on the part of the latter, to get rid of any supposed indignity or injustice towards them. Long before *abolitionism* and *amalgamationism* assumed their present ultra form, and put forward their claims and schemes and operations, as a religious, political, and society-reforming party, our colored population had their best friends among the whites, and were regarded by them with great kindness and benevolence, and with a steady eye to their intellectual and moral improvement, and their social elevation. The old Manumission Society, designed to promote the freedom of the slave by all lawful and orderly means, and to protect the rights and interests, and advance the comfort and happiness, of the free colored man, was very usefully and honorably employed in the prosecution of these objects, many years anterior to the formation of the modern abolition and anti-slavery societies, under the auspices of gentlemen whose heads and hearts would alike revolt at the spirit and proceedings of these societies.

The special spiritual care of the colored people of this city occupied the attention of our mother-Church of England for many years before the revolution; and there is abundant reason for believing that every step in the advancement of that good work, up to the establishment and parochial independence of St. Philip's Church, has been taken in accordance with the desire of the colored people themselves—cautiously, it is true, and sometimes hesitatingly, and after much delay: but this only proves that the whites could not have been particularly anxious to have their colored brethren severed from them. And this caution, hesitation, and delay, as well as the measures taken, and sanctions given, resulted from the kindest and best feelings towards those brethren; while, as a general rule, the latter viewed and received all in a true Christian spirit; there being no desire to *get rid of the blacks* on the one side, and no jealous and ungracious feelings on the other.

The only circumstance of which we are aware, that can, with any plausibility, be worked up into an indication of another kind, is the fact, that the insufficiency of the accommodations assigned in our Churches to colored members, and their unsuitableness often for the aged and infirm, had influence among the reasons for building St. Philip's Church. The proper remedy for this, it may be said, was allowing them pews among the rest of the congregation, and providing Church-room enough for white and colored persons promiscuously. It is not necessary to enter now into the question of the right or the wrong of providing pews for colored persons by themselves. The other arrangement *had never been effected*: for reasons good or bad, *it could not be effected*. This *fact*, we maintain, rightly operated as a reason for providing a separate Church for colored people; and we moreover deny the privilege of any white man to dispute this, who is not accustomed, as opportunity offers, to accommodate colored persons in his pew.

The following extracts on this subject will probably be interesting to our readers:—

From the Address at the Laying of the Corner-stone of St. Mary's Church, New York, by the present Bishop, then a Presbyter of this Diocese, June 15, 1824.[*]

"At an early period of the Church in this city, the spiritual care of her colored members occupied the attention of the mother-Church of England. Clergymen of that Church, besides rendering general assistance in the parish of Trinity Church, were employed by the Society for Propagating the Gospel in Foreign Parts, as catechists for the special instruction of the blacks. For many years, too, after the revolution, that portion of our fellow members of the Church were allowed to assemble by themselves, in a suitable apartment, every Sunday, at an hour not interfering with the stated morning and evening services of the Church. In these assemblies, laymen (the last of whom was a colored man) were, from time to time, licensed by the Bishop to officiate, in the absence of a clergyman, by conducting the Evening Prayer, reading approved sermons, and catechising the children.

"Our colored members, however, so increased in number that the accommodations assigned to them in our several churches and chapels became insufficient. The benevolent project then began to be entertained of following the example of the Episcopalians in Philadelphia, by providing them with a Church and pastor of their own. The former branch of this plan was carried into effect, partly by a donation from Trinity Church, and partly by individual beneficence, in the erection of the building which was consecrated by the name of St. Philip's Church, in July, 1819; and the latter, by the subsequent ordination of the colored layman, who, as before mentioned, had been licensed to act among his brethren, as catechist and lay-reader."

From the Journal of the Convention of the Diocese of New York, 1809.

"A memorial was read from the Africans and their descendants, members of the Protestant Episcopal Church in the city of New York, praying the decision of the Convention on the subject of one of their own color being admitted to Holy Orders.

"On motion,

"*Resolved*, That the aforesaid memorial be referred to the consideration of the Bishop, and the Standing Committee of the Church, to report thereon at the ensuing Convention."

From the Journal of the same Convention, 1810.

"The Bishop, and the Standing Committee, to whom was referred, at the last Convention, the memorial from the Africans and their descendants, members of the Protestant Episcopal Church in the city of New York, praying the decision of the Convention on the subject of one of their own color being admitted to Holy Orders, Reported, for the consideration of the Convention, the following resolution:

"*Resolved*, That, for the present, it is expedient that the clergy of the city of New York be directed to officiate, under the superintendence of the Bishop, in such rotation, and at such times, and in such places, as he may appoint, for the Africans and their descendants, members of the Protestant Episcopal Church in the city of New York. And that the Bishop be requested to license a person of color to act among them as a lay-reader and catechist."

From the Journal of the same Convention, 1813.

"A memorial was presented by Peter Williams (a colored man) respecting the necessity of the colored people of the Episcopal Church in this city having the privilege of separating themselves into a distinct congregation, and of having one of their own color to officiate among them, in Holy Orders; which was read.

"Whereupon,

"*Resolved*, That he have leave to withdraw his memorial; and that it be recommended to him to submit his application to the Right Rev. the Bishop, and the Standing Committee of the Church, agreeably to the course prescribed by the canons."

From Bishop Hobart's Address to the Convention, 1819.

"On the 3d of July last, I consecrated the new Church of St. Philip's, in Collect street, New York, designed for the use of the colored people of our Church in that city. To its erection, they contributed largely in proportion to their means; and the trustees were unwearied in their exertions to obtain the contributions of others, and in their attention to the building while it was erecting, in which their own mechanics principally were employed, and which they have finished with judgment and taste.[†] I have since officiated in that Church to a congregation of colored people, who were remarkably orderly and devout in the performance of the service. They statedly assemble there; and their devotions, except when the clergy occasionally officiate, are conducted by Peter Williams, Jr., a colored man, who for some years, under my direction, has acted as a lay-reader and catechist among them; and who, on the recommendation of the Standing Committee, has been recently admitted by me as a candidate for Orders. Every measure relative to provision for accommodating the colored people with public worship and religious instruction, has been pursued, and will continue to be pursued, with great caution and deliberation. But the prospect that a numerous class of people belonging to our Church, who have not hitherto enjoyed, in their full extent, the advantages of public worship and religious instruction, will be furnished with them under the most advantageous circumstances, must give pleasure to every pious and benevolent mind."

From Bishop Onderdonk's Address to the Convention, 1841.

"The Rev. Peter Williams, Rector of St. Philip's Church, in this city, a few weeks after our last meeting, having, on Saturday night, made all his arrangements for the hallowed services of the following day, and retired to rest, in his usual, though somewhat impaired, health, was, ere the dawn of the expected day, summoned to the eternal world. This excellent brother, as you well know, being one of themselves, had been, for many years, the faithful, devoted, and eminently useful pastor of a parish formed of Africans and their descendants. A better ordered parish the diocese does not possess. Mr. Williams added to sincere and enlightened piety, and a grade of talent and theological acquirement quite above mediocrity, great soundness of judgment, and prudence in action, and a just appreciation, a sincere love, and a consistent adoption, of sound Church principles. Truly attached to his flock, and cordially devoted to their best interests, he took heed unto them with a wise regard to what most concerned their duty and welfare in the life that now is, and their well grounded Christian hope of that which is to come. 'He fed them with a faithful and true heart, and ruled them prudently with all his power.'"

The above extracts indicate, we think, very fairly and satisfactorily, the *animus* with which this matter has been viewed and conducted by the Church. Whatever difficulties may have been encountered in its progress to its present point, or may now low lie in the way of further progress, our colored brethren may rest assured, have not been, and are not, the result of any unkind feelings towards them; but are the consequence of an honest and Christian-minded difference of opinion as to the best way of promoting their real interests and happiness. Our own views are in accordance with their desires; but we are very certain that the prevalent feeling among clerical and lay brethren who herein differ from us, is one as much interested as our own, for the true welfare, spiritual and temporal, of the colored people.

Although not aware of any written evidence, yet we believe there is abundant proof, of the fact, that when the plan of having a colored Church was formed, there was a full understanding between Bishop Hobart and those personally interested in the measure, that no move should be made by the latter towards a union of their Church with the Convention, without the consent and approbation of the Bishop of the Diocese for the time being; and it is no more than an act of justice to the memory of the late excellent Rector of St. Philip's, the Rev. Peter Williams,[‡] and the worthy and respectable men who have been its wardens and vestrymen, to say that this understanding was faithfully and honorably observed on their part.

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[*] This Address contains many historical notices of the Church in this city, and is printed in the Christian Journal, volume viii, page 207.

[†] This Church was burnt down, and replaced by the present edifice in 1822.

[‡] The clergy who have had charge of the parish since Mr. Williams's death, have not been *Rectors*.

The second reading of the bill in the British House of Commons, authorizing diplomatic relations with the Court of Rome, was moved by Lord Palmerston, who rested its justification on political and commercial considerations. Mr. Anstey (a Roman Catholic) opposed the motion. There were, he said two Courts of Rome, the temporal and spiritual. A bill to authorize diplomatic relations with the former was needless, it being perfectly competent for Her Majesty's ministers, in the present state of the law, to hold intercourse with the Roman States for the accomplishment of all needful, political and commercial purposes. "But if it were intended, in the language of Lord Lansdowne, to place the British Government in such a position as should enable it to explain to the Pope the nature of his transactions within Great Britain and Ireland, and the rest of Her Majesty's dominions, and to lay open to him the sort of influence he exercised there, then, he admitted that it could not be done by law,' and he trusted that it could not, for it would place the Court of St. James in a very delicate and invidious position towarde the Court of Rome." "The object of the government was clear. They wanted to obtain not only the monarchical, but the papal authority to govern or misgovern Ireland." And Mr. Anstey proceeded to point out the practical difficulties that would arise in the event of the bill passing into a law.

Sir Robert Inglis having expressed his astonishment at the insufficient grounds on which Lord Palmerston had rested the measure, added:

But, in truth and in fact, the present bill was nothing of the sort; it was a great and fundamental change in the constitution of this country—it was nothing less than the beginning of a reconciliation with the Church of Rome. (Hear, hear.) The noble lord had told the house that the law already permitted the proposed intercourse with Rome; then, if so, the present measure ought to be a declaratory bill; but it was nothing of the sort; it was an enabling bill. The words of the existing law were "holding communion with the see of Rome." Those words might or might not be the terms best calculated to convey the meaning intended to be conveyed by the legislators of that period. Yet they had been for three centuries considered sufficient to prohibit intercourse with the see of Rome, and to render illegal the mission upon which Lord Castlemaine went to that court in the year 1687. He did not propose to search into the details of this question too closely, but he could not help noticing the circumstance that the noble lord had said that the question before them had already been settled by law; it happened, however, that the noble lord's colleagues thought otherwise. A different opinion was likewise held by Mr. Hume—he did not mean the hon. member for Montrose, but the well-known historian of that name, who maintained, without the least qualification, that intercourse with the see of Rome was illegal; that the mission of Lord Castlemaine was illegal. Then, again, the authority of Pope Gregory XVI. was to the same effect. Of course, he did not consider that prelate was infallible on matters of English law, or on any other subject, but he possessed considerable knowledge of statistics, and was, generally speaking, as well informed as most sovereigns. Now, in the intercourse which Gregory XVI. had held with Bishop Wiseman (hear, hear,)—he had no objection to call Dr. Wiseman a bishop—that which he objected to was calling him Archbishop of Westminster. He well knew, and therefore did not deny, that there were bishops in the Church of Rome, but he would not agree to giving any bishop of that Church a right to assume any territorial distinction in the dominions of the Queen. This, however, by way of episode—he intended at a future time to bring this subject under the notice of the house fully and formally. Well, then, when Dr. Wiseman was at Rome, Gregory XVI., referring to the state of the law in England, said it was for this country to begin the negotiation; she had a law, he said, which was disgraceful to herself and an insult to the Church (of Rome.) Let England repeal that law, and then negotiations might be proceeded with. Here, then, there could be no doubt of the opinion held at Rome with regard to the state of the law in this country. Then for what purpose was this law to be altered? Not surely on commercial grounds, whatever might have been said on that point, for every one knew that consuls were quite sufficient for all commercial objects. No, it was not commercial objects that the promoters of the bill required; they wanted ambassadors. The hon. member for Youghal objected to the words "sovereign of Rome," but it seemed that he would not object to the words "Sovereign Pontiff." Possibly a translation of the words *Pontifex Maximus* might have suited his views, and pleased him better. But the law of England always had viewed the Sovereign of Rome as Bishop of Rome—he was so designated in the 25th of Henry VIII. Now, he would beg the attention of the house while he asked at what moment of time had the present bill been introduced? who was now Pope! and what was the Court of Rome? Let it be distinctly understood that his objection was not against entering into negotiation with a temporal prince merely because he differed from the Church of England—that was not the question—but he objected to the present bill because he considered it the first step toward a reconciliation with the Church of Rome. He did not care whether the ruler of Rome were called Dictator, or Consul, or Triumvir, or Decemvir—nay, even Tribune; it might be Rienzi again, for anything that he cared; he would treat with any of them. But in considering this bill he could not forget that the Pope had subjects everywhere; that in the united kingdom he had millions of subjects. The hon. member opposite had said so, and, unfortunately, no one could contradict him. He did not found his objection to the present measure on any denial of that position, but the fact constituted, with him, a reason why he should not consent to a measure legalizing direct intercourse between the see of Rome and the subjects of Queen Victoria. It had been stated in certain Roman Catholic newspapers that bulls were in this country at the present moment, introduced without the Queen's sanction, dividing the Queen's dominions into archbishoprics and bishoprics, and appointing to those divisions persons not nominated, recognized, or acknowledged by the Queen. He trusted that such was not the case, for no other Protestant prince in Europe would have permitted such a state of things for one moment. Such an assumption of the Pope was one of many instances, from which he deduced the aggressive and almost rampant character of Popery with respect to the Protestantism of the world. He did not complain of the Roman Catholics desiring to advance their religion, but he did complain of others giving encouragement to it who believed their own religion to be more perfect. If they did not choose to retrace the steps they had taken during the last few years, let them, at any rate, not aggravate the evil. Were they forsooth to reverse the constitutional policy of this country at this time, when the Pope had violated all his treaties to Austria, his chief benefactor, when he was unable to afford protection to the Austrian ambassador, and when he had sent forth his troops and blessed them, as if they were engaged in a holy war against Austria? Was this course, too, to be pursued at a time when the minds of the people of England were roused to a sense of increasing danger from encouragement to Popery; 3,500 of the parochial clergy of the kingdom having expressed their strong objections to the measure now in progress? (Hear, hear.) However much this bill alienated the affections of the Protestants, it did not conciliate the undivided confidence of the Roman Catholics. In March last there was an aggregate meeting of the Roman Catholics of London, and they presented an address to the Pope denouncing this bill. When, therefore, this measure neither satisfied the Protestants nor Roman Catholics, for what purpose was it now pressed forward in the middle of August, after having been allowed to rest unnoticed so long, though brought in with great haste for the purpose, he supposed, of giving effect, by an *ex post facto* piece of legislation, to the proceedings of an unauthorized Minister at Rome?

Mr. Moore, "who, as Lord John Russel remarked," in a few words, completely answered the speech of the honorable baronet, the member for the University of Oxford, said:

As long as these relations were conducted by consuls, the hon. baronet was perfectly satisfied; that was to say, as long as they were conducted in a surreptitious, clandestine, un-English, and, as he (Mr. Moore) thought, an unworthy way; but the hon. baronet's religious scruples were aroused, when the same thing was proposed to be done in an open and honorable manner, as the noble lord (Palmerston) proposed. This was exactly the whole gist of the question, and it is because he (Mr. Moore) preferred the open manner to the clandestine manner—the English mode to the Italian mode—straightforward dealing to underhand dealing, that he was prepared to give his entire assent to the proposal of the noble lord, and to express his entire dissent from the proposition of the hon. baronet. (Hear, hear.)

Mr. Napier opposed the bill on the ground that its object was to enter into diplomatic relations with the Court of Rome for the purpose of dealing with the head of that court in his full plenary authority, not merely as a temporal sovereign but as a Pope; in short "to govern Ireland through the medium of the Pope."

Mr. Roundell Palmer remarked that if the measure were to be vindicated on the grounds stated by Lord Palmerston, he could not differ from its principle. "But when, for the first time, it was proposed to establish diplomatic relations with the Sovereign of the Roman States, being at the same time the head of the Roman Catholic Church, it ought to be borne in mind that what they were doing would not only be filling up a blank which was wanting in their diplomatic relations with foreign powers, but might be adopting a measure which might put them in relations with the power in question to which no other diplomatic relations had any analogy whatever. This country had no Minister accredited to any other spiritual potentate on the face of the earth. The noble lord, indeed, might say there was no intention of using those diplomatic relations for any other purposes than those for which diplomatic relations were used with respect to other countries. Neither of the noble lords had stated so; but, if they had, all that could have been inferred would have been a pledge on their part that, so long as they held office, they would not use this measure except for temporal and purely political purposes. The practical question after all was, whether the measure was likely to be used for other than diplomatic purposes connected with the commerce of the country? If he thought it could not be used for other than such diplomatic purposes, he should not oppose the bill; but therein lay the difficulty. It might be urged that they ought not to agree to this measure in the shape in which it had now been brought forward, unless they were prepared to alter their relations to the Roman Catholic Church in the British dominions, and to adopt a different system from that which they now pursued. The noble lord said there were two systems open for adoption; one, as in Prussia, which authorized the Government of the state to interfere with the spiritual arrangements, 'but,' said the noble lord, 'we go on a different system; we have not those political relations with the Roman Catholic Church;" and the noble lord added that he did not think it desirable they should have such relations. The proposition had been made to introduce, co-ordinately with the present established Church of Ireland, another establishment of a Roman Catholic Church. It was impossible to doubt that if we established diplomatic relations with the Court of Rome, arrangements might be made for stopping the mouths of the opponents of a proposition for altering the relations of the state with the Catholic Church in Ireland, and for giving an advantage to those who might hereafter introduce such a measure. Under these circumstances he could not make up his mind to vote for the second reading of the bill at this late period of the sesssion, when it was impossible, that it could receive the consideration which the important collateral subjects connected with it demanded. (Hear, hear.)

Mr. Gladstone said he felt it impossible to give a silent vote upon this question; but he would endeavor to compress what he had to say within a very brief space. There were, he must confess, several circumstances connected with the question, particularly as regarded the time at which the bill had been proposed, which made it difficult for him to give the vote which he felt compelled to give in assertion of the principle of the measure. It was an unfortunate incident, as had been observed by his hon. and learned friend the member for Plymouth, that the house should be called upon, at so late a period of the session, when the minds of the members were exhausted by the labors which they had gone through, to give judgment upon a question like this, touching upon some of the highest and most delicate matters which could come under the consideration of Parliament.)Hear, hear.) It was also unfortunate, as his hon. friend and colleague had urged, that the house should be invited to debate the question at a moment when—looking to the state of affairs in Italy—it was not improbable that in a few months the whole of the subject matter in dispute would have passed away. It was further unfortunate, as his hon. friend and colleague had pointed out, that the house should be called upon to consider the question at a time when the Pope proposed to divide the English territory into archbishoprics and bishoprics. (Cheers.) He concurred with those who thought that we must stand upon one of two grounds. If we declined political communication with the see of Rome, we had no right to complain of any steps which the Pope might take with respect to the administration of his own ecclesiastical affairs; but an act so directly in contravention of the laws of the land as the partitioning of the country into archbishoprics and bishoprics was a most unfortunate proceeding, not only because it was generally and justly offensive to the feelings of the people of England, and totally unnecessary, as he believed, for Roman Catholic purposes, but also because it ill assorts with the grounds on which the Parliament was invited by the present bill to establish definite relations with the see of Rome. (Hear, hear.) Having thus briefly adverted to the reasons which he thought ought to induce the Government to postpone the measure until next session, he would now state the course which he must take upon the present occasion. It would not be consistent with his duty to evade the difficulty in which he felt himself placed by declining to give a vote for the second reading. He was determined not to blink the principle involved in the bill. What were the grounds of the policy which this country had hitherto observed towards the see of Rome? For 100 years after the Reformation, the Pope was actually in arms for the purpose of recovering by force his lost dominion in this country. That was an historical fact. It was not referred to by him for the purpose of blame; the proceeding was conformable to the practice of the time. It was only natural that we should have prohibited relations with the see of Rome when it attacked the title of the Sovereign of these realms; but there was no reason for continuing the prohibition at the present moment, when all danger from such a cause was universally admitted to have ceased. He now came to the second ground. He felt, with his hon. friend the member for the University of Dublin—if he would allow him to call him so—that there was something most unsatisfactory and unbecoming to the character of Englishmen in the present state of our relations with the see of Rome. It might be alleged that, under the existing system, we did substantially maintain diplomatic relations with Rome. He did not here allude to mere consular appointments, for they would not raise the question of diplomatic relations. But we had had agents acting in Rome on matters of great and paramount importance, and no one had ever said a stop ought to be put to that system. (Hear, hear.) A necessity, that was felt to be stronger than the letter of the law, had brought about this state of things; a feeling of necessity stronger than national or party prepossessions had driven us into a practice not altogether compatible with the frankness and ingenuousness of the English character. (Hear, hear.) He thought, however, that this state of matters should not exist—that the pretence ought to be made conformable to the reality and the profession to what was the practice. (Hear, hear.) He thought the hon. and learned gentleman the member for the University of Dublin had placed this part of the question on its true ground. It was not merely the relations which this country bore to Italian affairs that were to be considered in dealing with this measure. They would not be dealing honestly nor fairly with the case if they shut their eyes to the fact; and they would be chargeable with legislating on this question on false and erroneous pretences. (hear.) It had been admitted in the House of Lords in the most distinct and emphatic language that the demands upon Parliament to pass this bill had reference mainly to the occasional necessity that existed for the intervention of the see of Rome in affairs of an internal and domestic character. (Hear.) Now, he did not think it necessarily followed that this bill made any alteration in the position of Parliament with reference te the Church of Rome in Ireland. He was satisfied that if a time should come when some general arrangement with the Church of Rome in Ireland should be considered desirable, there would not be the slightest pretence for saying that Parliament was betrayed into a measure of that nature or adopted it unprepared and unawares. There would be ample evidence before that time arrived, that the establisment of these diplomatic relations had done nothing whatever to fetter the perfect liberty with which they should approach the discussion of such a subject. It was admitted that we had occasionally been subjected to the necessity of holding communication with the Roman Catholic authorities. Indeed, it could not be denied; and surely to that admission followed another admission of the inevitable necessity for a measure of this description. (Hear.) He would take the instance of the bill for erecting academical institutions in Ireland. Was it not obvious as a measure of good sense that the passing of that bill necessitated communications with the see of Rome? (Hear, hear.) Would it have been right to institute these colleges without ascertaining what were to be the arrangements of the Church of Rome regarding them? (Hear, hear.) Reference had been made to a letter addressed on this subject by Lord Clarendon to Archbishop Murray; but he could see nothing that was not perfectly fair and reasonable in that letter. He could see in it nothing offensive to any other Church or denomination, because he held there was fair ground for the presumption that if the measure had not the concurrence of the Protestant people of Ireland they would have made their views known through their representatives. The Lord-Lieutenant had held communication with the see of Rome through Archbishop Murray; and he would just say that, in his view, he would have acted wrong in establishing educational institutions in Ireland if he had not communicated with the Roman Catholic authorities as to the manner in which those institutions were to be framed. (Hear.) If they granted this, then he asked if it was right that the Lord-Lieutenant should be driven to an indirect and clandestine communication with the see of Rome? (Hear, hear.) If they merely went to a bishop or or archbishop, who were inferior to the Pope of Rome in authority, no satisfactory arrangements could be made; they would be making covenants with persons who were irresponsible to them; and, therefore, if they wished it to be known that they made valid arrangements with the Church of Rome, they had no choice but to go to the head-quarters where such arrangements alone could be made. (Hear.) They might as well treat with sergeants and corporals instead of the general of an army, as with persons of secondary rank in the Church of Rome; and therefore, as a matter of business and common sense, it had become an inevitable necessity that on those particular and limited occasions when the house thought it necessary to legislate on Roman Catholic affairs, there should be communication with the Roman Catholic authorities. That involved communication with the Pope; and if so, it was perfectly right and proper that it should be direct and avowed instead of being clandestine. (Hear, hear.) But it was said that this would go to substitute the influence of the Pope for the authority of the Crown. He saw the force of this remark, and he was ready to admit that they ought ever to look to the authority of the Crown and the law, instead of foreign intervention, in the Government of the country. But he could not look to the state of Ireland, and recollect that there were men in that house charged with the maintenance of peace and order in Ireland, and refuse to give them any aid not illegitimate which they might wish to make available for this great purpose. (Hear, hear.) He would not, from any fear of being misapprehended, and of being thought to entertain views regarding future schemes—which he would leave to be dealt with when their time of ripeness came—he would not, from any such considerations withhold his support from this measure. (Hear.) If it was true that on certain occasions when a spirit of disaffection, or something like disaffection, was manifested in Ireland, the influence of the spiritual head of the Roman Catholic Church had been beneficially used for the maintenance of peace and order, he would not shrink from saying, that he regarded favorably the use of that influence though de regretted the necessity which had arisen for its exercise, and he would conclude by stating that on the present occasion nothing would be done on his part to prevent that influence being openly and directly accepted whenever necessity demanded it. (Hear, hear.)

Mr. Newdegate said, the right hon. gentleman (Mr. Gladstone) had distinctly and avowedly, and he would say manfully, acknowledged that he considered Her Majesty incapable of governing Ireland. Such was the conclusion to be drawn from what he had stated to the house. He had always looked on this measure with extreme dislike, and that feeling had been heightened by what had occurred during the debate. It was an attempt to obtain for Her Majesty the co-operation of a power that never would co-operate, but which would endeavor to supersede the authority of the Government. He lamented that Lord Clarendon should have written such a letter as had been quoted that night, and he wished that, after having written it, he had not endeavored at least to hide his shame. ("Divide.") He would give the bill the most determined opposition.

The vote on the question stood, for the second reading 125, against it, 46, majority, 79.

In Rome matters are still in an unsettled state. Cardinal Ferretti, the Pope's Nephew, has fled to Malta, and as some think to prepare the way for his uncle's arrival.

The Consecration of the new portion of Cologne Cathedral took place on the 15th of August. The Regent of the Empire and the King of Prussia, together reviewed four thousand Burgher Guards, and six thousand troops; then went in the same carriage to the Cathedral, and witnessed the magnificent ceremony of consecration; a grand procession of clergy, including eight Bishops, besides the Archbishop of Cologne, followed by civic dignitaries, schools, and clubs, swarming with banners, preceded. The procession passed through the principal streets to the Cathedral, into which it entered by the centre nave. Here the Archbishop of Cologne delivered an appropriate address, after which the members of the procession ranged themselves along the centre aisle, (which, for the first time was open to the public), and on each side of the choir; a solemn mass (one of Haydn's) was performed, and a *Te Deum*, in which the entire congregation joined, concluded the religious ceremonies of the day.

A full account of the ceremonies will be found on the first page.

Our correspondent "Mastix" has pursued his dissection of the Evangelical Knowledge Society, but we must reserve the continuance of his remarks until next week.

New Publications.

[From the London Guardian.]

FINAL MEMORIALS OF CHARLES LAMB. By SERGEANT TALFOURD. Moxon. [New-York, Appleton.

The life and character of Charles Lamb are now before the public, with as little reserve as has ever been accorded to the virtues or failings of any man. The veil which had been drawn over part of his personal history, from regard to the feeling of survivors, is now removed, and a picture of patient heroism is revealed such as the world has seldom seen, and of which few probably who have hung with delight upon the charmed page of *Elia*, would have believed the writer capable. A more awful visitation than that with which the family of Charles Lamb was afflicted never laid waste a household—his sufferings and feelings under the blow, from his self-portrait, will open a new page to the physiologist; but good mercifully arose from the evil, and his own mind from this time never lost its balance. It is well observed by his biographer, that the necessity for exertion which the voluntary guardianship of his sister imposed upon him, preserved him in future from the terrible malady which had attacked his early years. But beyond all praise are not merely the devotedness with which Charles Lamb devoted himself to his sister from that time forth, but the tenderness and increased affection with which he regarded one linked to such a fate and also the strength of mind with which the unconscious agent herself became sensible of her share in the calamity, without yielding to those morbid fancies under which a weaker nature would have irretrievably sunk. Many letters in which allusion is made to this melancholy epoch in his life, are now for the first time given to the world—some of singular interest, and all welcome. It is matter to bid one pause now, and will be so tenfold, when a future Hallam shall trace the renovation of English literature, to mark the strong sympathy which drew together a few young and friendless adventurers on the world's stage, destined to work a revolution in that world's thoughts and ways. Sergt. Talfourd has drawn with the impartiality which became one who was the ornament of both circles, a graphic contrast between the re-unions of Holland House, and the modest parlor of the East India clerk; but whatever influence the former may have had in giving a tone to high society, it is to the latter we must ascribe the great revolution in thought and opinion, which has of late years distinguished literature, and the reality which has since stamped its best productions in comparison with the conventionalism which prevailed before. To Coleridge, Hazlitt, and Lamb, belong the foundation of the true school of criticism on Shakespeare—enough work in itself for one generation.

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The public owed much to Sergeant Talfourd before for the first series of Charles Lamb's letters, edited by him; their debt is now largely increased for the fidelity and delicacy with which the editor has completed that part of his task which referred to Lamb personally, and for the sketckes he has added of the other members of Lamb's brotherhood. The author of "Ion" is the last link which connects the literature of the present day with that high company; (for Wordsworth has always dwelt apart;) and while he has enriched the literature of our own day with his graceful and genial pen, he is in no slight degree a centre round which the wits of the age most do congregate. The true-hearted writings of Charles Lamb have always gone home to the heart of the people, but the "Final Memorials" represent him under a different aspect; not only an intuitive faculty of criticism, and an exquisite power of investing familiar things with the charms of fancy, but moral greatness and self-sacrifice will henceforth be associated in our minds with the memory of *Elia*.

A HISTORY OF THE COUNTY OF WESTCHESTER, *from its first settlement to the present time*. By ROBERT BOLTON, JR. *Author of the "Guide to New-Rochelle," and a member of the New-York Historicul Society*. New-York, printed by Alexander S. Gould, 144 Nassau St.

There are few places in our country richer in historical incident than Westchester County; and all that could be effected by indefatigable industry and an enlighted research toward the collection of materials, and imbodying them in a permanent and connected form, has been done by Mr. Bolton. His work, which is comprised in two handsome volumes of nearly 600 pages each, is no less an enduring monument of his own love of generous labor than a valuable store-house for the reference of the future historian. We have the origin of some of the chief families of the county and the circumstances under which they originated, and biographical sketches of some of the most prominent men who lived during the Revolution. Many letters and documents, throwing light on the character of those times, and the habits of the people, are happily rescued from oblivion. The religious as well as the civil history of the county is copiously illustrated.—We shall take another opportunity to make some extracts from the work, desiring at present only to express our grateful acknowledgments to Mr. Bolton for his valuable contribution to American History.

Messrs. STANFORD & SWORDS have issued the *sixth* edition of PALMER'S COMPENDIOUS ECCLESIASTICAL HISTORY, with a Preface and Notes by the BISHOP OF MARYLAND. It is a work of great interest and value, and ought to be in every Church Family.

We have received from Messrs. BAKER & SCRIBNER, a new work by Mrs. ELLET,—THE WOMEN OF THE AMERICAN REVOLUTION,—in two handsome duodecimo volumes.

Foreign Intelligence.

[From our late English Papers.]

ENGLAND.

Canterbury Cathedral.—A few friends who attended the solemn services in Canterbury Cathedral at the Enthronization of the Archbishop and Consecration of St. Augustine's Chapel, have suggested that it it would be well to commorate these events, by erecting some memorial which might both add to the general beauty of that glorious Sanctuary, and, at the same time, mark the grattitude which all true members of the Church of England must feel to the Dean and Chapter of Canterbury, for their costly munificence, in having expended, during the last twenty-five years, without any assistance from the public, not less than £70,000 upon the fabric committed to their charge.

A subscription has accordingly been set on foot for this object, and it is proposed to apply whatever may be collected towards filling with stained glass the three windows in the south aisle of the choir, which, having in days gone-by, been despoiled of their colored ornaments, are contrasted with the now sadly corresponding ones opposite, still brilliant with glass, which for depth of coloring is by all allowed to be the finest in England, and by many considered the finest in Europe.

Secession.—The Rev. C. I. Proby, Rector of St. Peter's, Colebrook, has been suspended from all Clerical functions in the Church of England, for having been lately baptized in the river Itchen by the Rev. I. Brand, a missionary and Baptist minister, an intimate friend of Mr. Proby, both in India and at home.

Bishop of Durham.—Through the liberality of the Bishop of the diocese, the west-end of Durham cathedral has just been enriched with two very beautiful windows. The windows are situated at the end of the north and south aisles, over the door leading to the Galilee Chapel. That at the end of the north aisle by Willement, represents St. Cuthbert; that in the south aisle by Wailes, the venerable Bede, with medallions representing scenes from the life of that illustrious saint.

Address to the Bishop of Exeter.—An address has lately been forwarded by the Rev. F. Webber, Rural Dean, from the Clergy of the deanery of Powder, to their diocesan the Bishop of Exeter, expressive of their deep sense of the important services rendered by his lordship to the Church on late occasions. It continues:

"We have seen in your lordship an example of unceasing vigilance, and fearless determination to maintain inviolate the doctrines of Christ's Holy Church, her Apostolic constitution, and her ordinances through evil report and good report. We are the more desirous of expressing our admiration of that example, because their are in the present state of the civilized world warnings that convince us that such watchfulness and zeal are more than ever needed, in order that the precious deposit of the faith may be handed down to our posterity unimpaired, either by Romish error or latitudinarian innovation."

His lordship replied to the address in the following erms, in a letter dated Pelyn, July 27, 1848:—

"My dear Sir,—In thanking you for the address which you, as Dean Rural, have presented to me from the Clergy of the Deanery of Powder, I am impressed with feelings which it is not necessary, as it would not be easy, to characterize. If the testimony of the favoring judgement of such men be, as it is, most gratifying, I cannot but be at the same time humbled by a sense of the very little I have done to deserve it. But I will not dwell on what concerns myself; I would rather regard this, and every other part of our intercourse, as an occasion of mutual admonition. May the danger and difficulties of the times on which it has pleased God to cast our ministry, rouse us to increased watchfulness, and diligence! May we be always glad to give to each other the utmost encouragement which a sense of the sympathy and co-operation of those whom we esteem ever carries with it! And so, by union, no less than by zeal in the faithful discharge of our several duties, may we be fellow-workers with Him, who will accept our labors, not according to our worth, but to His own abundant mercy, long suffering and goodness.

Believe me, my dear Sir, your faithful and obedient friend, and brother, H. EXETER.

Rev. F. WEBBER."

SCOTLAND: *Diocese of Aberdeen.*—The Annual Synod of the Diocese of Aberdeen was held on Wednesday, the 9th of August, in St. Andrew's Church, Aberdeen. The Bishop [Dr. Skinner] delivered a charge to the Clergy, and the usual diocesan business was transacted.

MAURITIUS: *State of the Mission.*—The English Colonial Church Chronicle contains an extract from the letter of a naval officer, giving an account of this mission, from which the following is abridged:—

"There are four Clergymen in the island including the military chaplain. The population is a mixture of French, English, Coolies from Bengal, and Creoles, which last are the native inhabitants; they amount altogether to about 160,000, of which there may be about 2000 belonging to the Church of England, exclusive of the soldiers. There is one Church in the town of Port Louis, which was formerly a powder magazine; this is served by one of the colonial chaplains. Another Church has been built by subscription, at the west end of the island, where it is much wanted. This is served by the second colonial chaplain, who lives at Port Louis, about twenty-five miles from it. There is another Church in progress at Moha, a district which includes the Governor's country-house, and near the houses of several of the principal merchants. There is no prospect of any clergyman at present for this. There is a military station at Mahebourg, about thirty-two miles from Port Louis; the military chaplain going over there once a month from Port Louis, on a Sunday, to do the duty. There was some mention of a subscription being raised for a Church at this place.—Much might be done at Mauritius, if there were a sufficient number of missionaries, with the Coolies, of whom there are upwards of 50,000, employed in the sugar plantations. After remaining a few years on the island, they go back to Bengal, as soon as they have earned a certain sum of money. They lose caste on leaving their own country; so that this obstacle, the great one in India, is obviated in this case.

CALCUTTA: *Bishop's College.*—There are at present twenty-three students resident within the college; of whom seventeen, intending to devote themselves to the ministry of the gospel, are maintained at the Society's sole cost. The following are the missions in connexion with Bishops College:—1. Tallygunge; 2. Howrah; 3. Barripur; 4. Mogra Hat; 5. Tamloch; 6. Cawnpore; 7. Saugor (to the Gonds of Central India); 8. the Rev. R. M. Banerjcha's Schools in Calcutta; 9. the Calcutta Hindustani Mission. On these missions there are at present employed twelve missionaries and five catechists, besides numerous native christians engaged as schoolmasters and teachers. In these first-named missions, Christian Orphan Schools are maintained on the mission premises; and at Cawnpore the Asylum for Native Female Orphans has, from the first, been the nucleus of the Mission.

MADRAS: *Native Clergy.—Schools.*—A letter addressed by Archdeacon Shattard to the Madras Christian Intelligencer, gives the following pleasing account of the Mission at Secunderabad, under the charge of a native Clergyman, the Rev. N. Parenjody. "The schools of the Mission, Tamil and Telugoo ,are scattered over the station of Secunderabad, and exted to Bolarum, and the residency at Hyderabed. Their instruction is, at present, exclusively religious; children of all classes and castes, Mahomedan as well as Hindoo, read and are examined and catechized in the Holy Scriptures.

These schools were formed, and have been brought to their present state, by the unassisted labor of a native Clergyman; the very funds by which they are supported, and by which the school-room also was built, having been entirely raised by him on the spot without the smallest grant from the Diocesan Committee. He is anxious to establish a Hindoostanee school, which is one of the principal languages spoken in the Nigam's country, but does not possess funds for this purpose."

CHINA: *Church at Hong Kong.*—The British chaplain at Hong-Kong, the Rev. W. Stauton, has applied to the Bishop of London for a license, for the performance of divine service in the newly-erected Church of St. John, Hong-Kong, with a view to its being opened in the course of September. It contains accommodation for nine hundred persons. Two other Churches, at Canton and Shanghai, are likewise in a state of forwardness. The schools in connexion with the Hong-Kong Mission are in a satisfactory state; not, however, without loss to the chaplain, who has had to make up the deficiences in the subscriptions, the Government having, notwithstanding repeated appeals, refused to grant assistance.

NEW-BRUNSWICK: *Condition of Diocese.*—[From the Bishop's statement.]—There are several entire counties without a single Clergyman. One of my Clergy has a district of 120 miles to travel over, with two Churches; another has ninety miles with three Churches. Two others have their services on Sunday, and each travels twenty-five miles. Opposite to these Clergymen is a district of eighty miles without a pastor of our Church. Several have four Churches to serve. These journeys must be performed in all weathers, of the coldest as well as the hottest kind; for the extreme range of our thermometer varies from 100° in summer to 25° and occasionally even 30° below zero in winter.

The income of our Church Society (established by the Archdeacon of the province twelve years since), amounts to about £100, it is a Bible, Missionary, Prayer Book and Homily, Church and Parsonage building, and Religious Tract, Society, all in one. It made the following grants at its annual meeting in February, 1848.—Towards the support of missionaries, £500; for gratuitous distribution of books, £200; for books on sale, £300; in aid of churches to ee built, £150; in aid of parsonage houses £100; and to a fund for widows and orphans of the Clergy, and similar purposes, £100. By means of the grants to missions, 27 churches and stations were served during the past year, which which would otherwise never have been occupied.

CANADA: *Diocese of Toronto.*—The annual examination of the Diocesan Theological College commenced on the 8th of August, and closed on the 16th. The next term commences on the 10th of October.

Domestic Intelligence.

NEW YORK.—*Confirmations by Bishop DeLancey in the Diocese of New York.*—On the 27th August, Bishop DeLancey preached twice in Zion Church, Butternutts, Otsego county, and confirmed eighteen in the morning, and one in the afternoon, having previously, in May last, confirmed one person of this parish at New Berlin, making in all nineteen persons.

On the 29th, in Christ Church, Walton, Delaware co., he preached and confirmed two persons.

On the 30th, in St. John's Church, Delhi, Delaware co., he preached and confirmed fifteen persons.

On the 31st, he preached in St. Peter's Church, Hobart, Delaware county, and confirmed three persons.

September 1st, in Grace Church, Prattsville, Green county, he preached and confirmed nine persons.

September 2d, he preached in Trinity Church, Windham, Green county, and confirmed five persons.

On the same day, in the afternoon, he preached in Calvary Church, Cairo, and confirmed three persons.

On the 3d, he preached twice in St. Paul's Church, Oak Hill, Green county, and confirmed twenty-two persons.

On the 4th, he preached in Trinity Church, Rensselaerville, Albany county, and confirmed nineteen persons, including one in private.

On the 5th, he preached in Christ Church, Greenville, Green county, and confirmed four persons.

On the 6th, he preached in Trinity Church, Athens. Green county, and confirmed three persons.

CONNECTICUT.—[From the Journal of the Sixty-fourth Annual Convention.]

EPISCOPAL ADDRESS: *Summary of Duties.*—Confirmed 541, in 54 Parishes. Ordained 5 Deacons and 4 Priests. Consecrated 1 Church. 7 new Churches are now in process of erection. 2 Rectors and 1 Assistant Rector instituted. Candidates for Orders 19.

Clerical Changes.—The precarious tenure of the connexion between our Clergy and their Parishes constitutes one of the greatest evils in the condition of our portion of the Church. The frequent changes and removals which occur, are alike injurious to the interests of the Clergy and the people. The larger Parishes of the Diocese are indeed happily exempted from this inconvenience. But in the weaker Parishes, where the united strength can barely support a Clergyman, the defection of only one or two families, either from private pique, or from the hope of obtaining a more popular preacher, frequently renders it necessary for the Pastor to resign. Now a long observation has convinced me that, in a large portion of these removals, neither the Clergyman nor the Parish is benefitted by the change. It is almost the only discouraging circumstance in the condition of the Diocese, that during the past year these changes have been more numerous than usual.

Ecclesiastical Architecture.—Among the most noticeable facts in the present condition of the Diocese, we may refer to the advancement in ecclesiastical architecture, and to the zeal and liberality evinced in the erection and improvement of Churches.

On the 12th of January last, I consecrated the new granite edifice in Waterbury, then just completed, by the name of St. John's Church. This noble building is from plans furnished by Austin of New Haven, and is now the most perfect Church edifice in the Diocese. Two other noble Churches, of freestone, are now in process of erection, the one in Norwich, and the other in New London. Both are from plans by Upjohn. The former is fully enclosed, and will probably be ready for consecration in the Autumn. The corner-stone of the latter was laid by the Bishop of Rhode Island, acting on my behalf, on the 3d of November last, and the edifice will be inclosed in the course of the summer. When these Churches are completed, they will probably be more artistic and imposing than that at Waterbury. On the 31st day of May, I laid the corner-stone of a Church to be erected in the new Parish of Stonington, to be called Calvary Church. The building is to be of granite, and the plan is by Upjohn. Another new and spacious freestone Church is being erected in the Parish of Meriden, the corner-stone having been laid, with due solemnities, on Thursday last. On the 17th of last August, I laid the corner-stone of a Church in the new Parish at Winsted, and the building is now nearly ready for consecration. Another new Church is also in progress of erection in the Parish of New Britain; and still another at Nichols' Farms, near Bridgeport.

Trinity College.—In my last Annual Address, I also called the attention of the Convention to the efforts which had been made to increase the efficiency of Trinity College. It is impossible to overrate the importance of this Institution to the welfare of the Church. It has already done efficient service, but I trust we have seen only the first dawnings of the light and influence which shall mark its future progress. In recommending its interests to your fostering care, we must not be unmindful of the Episcopal Academy at Cheshire, and the private institutions of the Diocese, under Episcopal auspices, all of which are eminently subsidiary to the cause of sound learning in the Church.

Officers.—Secretary of Convention.—The Rev. Wm. Payne, Hartford.

Treasurer of Convention.—Thomas Belknap, Esq., Hartford.

Standing Committee.—The Rev. H. Croswell, D.D., Rev. S. Farmar Jarvis, D.D., LL. D., Rev. William Cooper Mead, D.D., Rev. Robert A. Hallam, Rev. J. L. Clark.

Delegates to General Convention.—The Rev. Harry Croswell, D.D., Rev. S. Farmar Jarvis, D.D., Rev. Wm. Cooper Mead, D.D.; Hon. Samuel Church, Hon. Samuel H. Huntington, Nathan Smith, Esq., Starr Ferry, Esq.

Statistics.—Clergy, 101; Families, 7026; Baptisms, infants, 822—adults, 212, total, 1034; Communicants, 8374; Marriages, 441; Burials, 957; Sunday School Teachers, 579; Scholars, 3951; Contributions, *Extra Parochial,* $10,340 56.

In the Report of the Standing Committee, we notice that the Rev. Arthur Cleveland Coxe was elected by the Committee to fill the vacancy occasioned by the elevation of the Rev. Dr. Burgess to the Episcopate; and that he declined the appointment on the ground of his being one of the younger Presbyters of the Diocese.

NEW JERSEY.—*Trustees of Burlington College.*—The Annual Meeting of the Trustees of Burlington College will be held in the Library, at Riverside, on Thursday, 28th September, (Eve of St. Michael and All Angels,) at 10 o'clock, A. M. JOHN D. OGILBY, Secretary.

Closing Exercises at St. Mary's Hall.—The semi-annual Examination, at St. Mary's Hall, at the close of the Summer Term, will be held on Friday, September 22, from 8, A. M., to 2, P. M.; from 4, P. M., to 6, P. M.; and from 7, P. M., to 8, P. M; on Saturday, 23, from 8, A. M., to 2, P. M.; and on Wednesday, 27, from 8, A. M., to 2, P. M.; from 4, P. M., to 6. P. M.; and from 7, P. M., to 8, P. M. The Closing Exercises will be on Thursday evening, 28, at 6, P. M. The Winter Term will commence on Wednesday 1st November, (All Saints' Day.)

Closing Exercises at Burlington College.—The semi-annual Examination, at Burlington College, at the close of the Summer Term, will be held on Monday, 25th September, from 8, A. M., to 2, P. M.; from 4, P. M., to 6, P. M.; and from 7, P. M., to 8, P. M.; on Tuesday, 26, from 8, A. M., to 2, P. M.; from 4, P. M., to 6, P. M.; and from 7, P. M., to 8, P. M.; on Thursday, 28, from 8, A. M., to 10, A. M.; and on Friday, 29, (St. Michael and All Angels,) from 8, A. M., to 12, M.; and from 4, P. M., to 6, P. M. Such of the Sixth Form as shall have sustained the examination will be admitted Juniors, on Friday, at 7, P. M.; when the Closing Exercises will take place. The Winter Term will commence on Wednesday, 1st November, (All Saints' Day.)—*Missionary.*

PENNSYLVANIA.—*Institutions.*—On Sunday morning last, the Bishop of this Diocese instituted the Rev. William B. Stevens, M. D., as Rector of St. Andrew's Church, Philadelphia. The Sermon was preached by the Rev. T M. Clark, late Rector, from the text 2 Cor. iv. 2. The Rev. Mr. Shannon was present, and assisted in the Holy Communion. In the evening a large number of the clergy, and an overflowing congregation, assembled at St. Andrew's to welcome the Rector to his new and important charge.

On Tuesday morning the Bishop instituted the Rev. Samuel A. Clark, as Rector of the Church of the Advent, Northern Liberties, Philadelphia. The service was read by the Rev. Thomas M. Clark, and the sermon was preached by the Rev. George H. Clark. It added greatly to the solemn interest of these holy services that three brothers, so by double ties, stood side by side as Heralds of the Cross. How good and how pleasant it is for *brethren* to dwell *thus* in unity! A number of the Clergy were present. —*Banner of the Cross.*

NORTH CAROLINA.—*Valle Crucis.*—We have received the following notice from a clergyman of the Mission at Valle Crucis.

Several persons having inquired of me, while at the North, how they could send on small packages of wearing apparel to our Mission—I would be obliged to you, if you would mention in the Banner, that those at the North, having anything to send, can have them forwarded, by sending them to Mr. John H. Swift, 158 Water street, N. Y., who has kindly offered to attend to them.

Persons at the South can send their parcels to the care of Bishop Ives, at Raleigh, N. C.—*Banner of the Cross.*

Notices.

A CARD.

FRANK WILLS, Architect, M. C. S., 156 Broadway.

Mr. Wills prepares designs for stone and timber Churches, sepulchral memorials, painted windows; also for houses, cottages, &c.

Agent for Minton & Co.'s (of Stoke-upon-Trent, England) patent Encaustic Tiles, and Warrington's (of London,) stained glass.

Notice of Services for the Diocese of New-York.—Having been requested by the Standing Committee of the Diocese of New York to perform Episcopal Services in this Diocese from Easter to the meeting of the Convention in September, and having consented to comply with this request so far as my Diocesan duties will allow, I give notice of my design, God willing, to be in the following places, ready to perform such Episcopal duties as may be desired.

Sunday, September 17, at Ticonderoga, confirmation 10½, A. M.

Monday, September 18, at West Point, confirmation, 10½, A. M.

Tuesday, September 19, at Plattsburgh, confirmation, 10½, A. M.

Thursday, September 21, at Malone, consecration, 10½, A. M.

Friday, September 22, at Ogdensburgh, confirmation, 7 P. M.

W. H. DELANCEY,
Bishop of the Diocese of Western New York.

July 15, 1848.

TRINITY CHURCH.

On Sunday morning a collection will be made in Trinity Church for the benefit of the '*Protestant Episcopal Tract Society*'—an institution of the Church, that distributes gratuitously its valuable Tracts, all in strict conformity with the precepts of the Bible and Book of Common Prayer, to all sections of our extended country, the Army, Navy, Hospitals, Prisons, and all who need, and whose means are too limited to purchase.

To carry out these benevolent and important interests of the Church, the Trustees require the helping hand of the liberal and charitable, in their pecuniary aid—to such they appeal on the occasion of the collection in Trinity Church.

New York, September 16, 1848.

New York Bible and Common Prayer Book Society.—A special meeting of the Board of Managers will be held at their Depository, No. 20 John street, on Tuesday afternoon next, the 19th inst,, at 5 o'clock.

WILLIAM H. BELL,
New York, September 16, 1848. Secretary.

Protestant Episcopal Tract Society.—A special meeting of the Board of Trustees will be held at their Depository, No. 20 John street, on Tuesday afternoon next, the 19th inst. at half-past 5 o'clock. D. HUBBELL HOYT, Sec'y.

New York, September 16, 1848.

☞ The Annual Meeting of the Corporation for the Relief of the Widows and Children of Clergymen of the Protestant Episcopal Church, in the State of New York, will be held in the Sunday School-room of St. John's Chapel, New York city, on Tuesday, September 26, at 5 o'clock, P. M.

J. W. DILLER, Secretary.

New York, September 16, 1848.

Geneva College.—The first term of the next Academical Year, (1848-9,) will open on Thursday, September 14, 1848. Candidates for admission may present themselves the day before—September 13, or on Tuesday, August 1, the day preceding the Annual Commencement.

BENJAMIN HALE, President.

Geneva College, July 12, 1848.—5t

St. Peter's Church, Brooklyn.—Divine Service is regularly held at the hours of half-past 10, A. M., and half-past 7, P. M., in the large rooms in Power's street, near Atlantic street. Snnday School at a quarter-past 9, A. M. All persons friendly to the extension of the Church in this flourishing portion of the city, are respectfully invited to attend.

Contributions of money, or of books, for the formation of a Sunday School and Parish Library, will be thankfully received by A. H. Washburn, Esq., corner of John and Nassau streets, New York, or by Rev. Wm. Staunton, Rector, Warren street, 4th cottage from Clinton street, Brooklyn.

Brooklyn, August 26, 1848.

Obituary.

Died, at Westville, (New Haven,) on the 5th of August, JOHN H. JACOCKS, aged 70 years. His remains were brought to the New Haven cemetery for interment, and the funeral solemnities performed in Trinity Church, and at the place of burial, attended by a large circle of descendants, relatives and friends.

* * * * * * * * *

He was an ardent and devoted Churchman, and served for several years as an efficient vestryman of Trinity Church; and in all the trying vicissitudes through which he passed, he never swerved from his attachment to the worship and ordinances which he had enjoyed from his youth. He died, as for many years he had lived, in Communion with the Church; and the participation of the sacrament of the body and the blood of Christ, was among the last acts of his life. His end was peaceful and tranquil, and full of consolation to his numerous friends.—*Calendar.*

Died, on the evening of the 24th ult., Miss LOUISA GRIGG, youngest daughter of the Rev. John Grigg, Chaplain of the "Sailor's Snug Harbor," Staten Island, N.Y., aged 13 years 6 months, and 14 days.

She was possessed of an amiable and affectionate disposition, and a meek and gentle countenance, that was the type of the Holy Spirit which animated her features. Dutiful and affectionate, she was inspired by a cheerful and lovely spirit that imparted happiness to all who were in her society. She loved to wait upon the services of the Sanctuary, and was faithful in the performance of her closet devotions. When she was informed of the hopelessness of her recovery, her father spoke to her of Jesus, and her hope of the future, when she expressed perfect resignation, and a firm trust in the Faith that could insure her a victory over death. After bidding a touching farewell to her parents, and brothers and sister, and expressing a strong hope of meeting them all in another and better world, she fell gently asleep in the arms of her Redeemer—as quietly as an infant hushed to sleep by its mother—with her arms clasped around her father's neck; her gesture signifying that was all she wished in this world. She has left her family in mourning, but with the solacing hope of again meeting her in heaven, and realizing the last melting wish which she addressed to them all.

Died.

On Sunday, August 27th, at Middle Haddam, Ct., GEORGE MONTGOMERY, infant son of Alonzo R. Cushman, Esq., of this city.

At Alexandria, Parish of Rapides, Louisiana, on Monday, July 17th, 1848, JOHN BECK GUION, aged 7 years, and 9 months, son of the Rev. Elijah Guion, late of Natchitoches, and formerly of New York.

Married.

At Coldenham, Orange county, on Wednesday evening, September 6th, by the Rev. William Blane, of the Presbyterian Society, and immediately thereafter by the Rev. William F. Walker, of The Church, Mr. JOHN QUACKENBOSS, of Rockland county, to Miss ROXANNA ALBERTSON, of the former place.

In Christ Church, Sherburne, on Wednesday, the 23d of August, by Rev. W. D. Wilson, Mr. THEODORE M. BISHOP, to Miss HELEN M. HOLMES, daughter of the late Alexander Holmes, Esq.

To Correspondents.

"Σνοτος," and "E. M. P." are received.

"O," is partially in type, but, from its great length, we were, reluctantly, compelled to defer it till our next.

"D." is partially in type, also, and will appear in our next.

Acknowledgments.

DOMESTIC MISSIONS.

Since his acknowledgment of the 5th inst., the Treasurer has received the following contributions:

From Christ ch, Hudson, N Y, 58; for Bp Kemper's jurisdiction, 1; for Bp Freeman's, 1—60; St Stephen's, Wilkesbarre, 22 56; Christ ch, Hartford, Ct, 64; St John's, Waterbury, Ct, 35; St George's, Milford, Ct, 5 25; St John's ch, Bellefonte, Pa. (Jews,) 3; per E Wilcox, R A in Pa, St Gabriel's, Mulattin, 5; Christ ch, Pittstown, 15—20. Total, $209 81.

THOMAS N. STANFORD, Treas.,
New York, September 12, 1848. 139 Broadway.

FOREIGN MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since his report of 5th inst:

By H Trescott, Monthly Missionary Lecture, Charleston, 4 52; a lady of Cheraw, Africa, 50; St Paul's, 24 66; Constantinople, 10; Hfrica, 13—102 18; by C Seymour, a member of Grace ch, Utica, ed. Africa, 20; St Stephen's, Wilkesbarre, S.S. Athens, 9 40; a member, Africa, 5; S S, Christ ch, Hudson, ed. Africa, 10; Trinity ch, Washington, D C, Ch at Cape Palmas, 20; by Rev Mr Irving, "G L R." Geneva, W N Y, Africa, Athens, China, one-third to each, 100; "an Episcopalian of Geneva," Africa, 10; Trinity ch, Rochester, Africa, 26; S S, St John's, Buffalo, ed. Africa, 20; by Rev J Rambo, Ch of Epiphany, Phil, Africa, 50; Swedes, Upper Marion, Africa, 7 50. Total, $380 08.

J. SMYTH ROGERS, Treas.,
New York, September 12, 1848. No. 2 Park Place.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer acknowledges the receipt of the following sums since his report of 5th inst.:

From Rev D H Flower, Jacksonville, Alabama, 5; Christ ch, Oswego, Rev J S Davenport, 5; Jabez Hays, 3 50; Miss C S Edwards, 2—annual subscribers—5 50; Ch of Ascension, by the hands of Stewart Brown, Esq, Treasurer, 17 50. Total, $30.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, September 12, 1848. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following sums, since his report of 5th inst:

From Ch of the Holy Communion, Rev W A Muhlenberg, D D, 25 08; Christ church, St Louis, Missouri, Rev Charles Tomes, 8 25; Miss Edwards, annual subscriber, 1. Total, $34 33.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, September 12, 1848.

Complete sets of the Tracts bound in 10 volumes, at $4 a sett.

GENERAL PROTESTANT EPISCOPAL S. S. UNION.

The Treasurer thankfully acknowledges the receipt of $11 45, from the Rev J J Robertson, D D, rector of St Anna's ch, Fishkill Landing, being a collection in aid of the funds of the Institution.

JOHN W. MITCHELL, Treasurer.

Depository, No. 20 John st.
New York, Sept. 12, 1848.

Advertisements.

THE RECTOR of St. Timothy's Church and Hall is desirous to procure the services of a gentleman in Deacon's orders to assist him in the duties of the Parish, and to take charge of some classes in the Institution. The situation is in every respect comfortable—and the opportunities for doing good are many. Address the Rector of St. Timothy's Hall, Catonsville, Md.
September 16—4t

ST. TIMOTHY'S HALL, Catonsville, Maryland, six miles from Baltimore.
This Institution is conducted by the Rector and 8 Professors and Instructors. The situation is of known salubrity, and the buildings commodious.
Pupils are received between 7 and 10 years of age at any time during the year. The course of study extends from the elements to thorough preparation for the Junior Class of College, for Mercantile or Mechanical pursuits.
Special attention is given to the formation of correct Moral and Physical habits. The Rector and his associates reside in the Hall, and give their whole attention to their duties. The terms, $200 per scholastic year, are as low as at any institution of the same grade and completeness. The Modern Languages, Music, and Drawing are taught by competent Professors. Prospectus sent per mail upon application to the Rector. REV. L. VAN BOKKELEN.
The Bishop of Maryland, in his address to the last Convention says—St. Timothy's Hall continues to maintain its high character, and increase the number of its inmates. The improvements in progress at the last Convention have been completed, and few establishments in the country can surpass the convenience, comfort, and perfect order now manifest in this. September 16—tf

THE largest, best, and cheapest Dictionary, in the English Language, is, confessedly, WEBSTER'S, the entire work, unabridged, in 1 vol. Crown Quarto, 1452 pp., with Portrait of the author. Revised by Professor Goodrich, of Yale College. Price $6.
"The most COMPLETE, ACCURATE, and RELIABLE Dictionary of the Language," is the recent testimony given to this work by many Presidents of Colleges and other distinguished literary men throughout the country.
Containtng three times the amount of matter of any other English Dictionary compiled in this country, or any Abridgment of this work, yet
"Its definitions are models of *condensation* and *purity*.—The most complete work of the kind that any nation can boast of."—*Hon, Wm. B. Calhoun,*
"We rejoice that it bids fair to become the standard Dictionary to be used by the numerous millions of people who are to inhabit the United States."—*Signed by* 104 *members of Congress.*
Published by G. & C. MERRIAM, Springfield, Mass., and for sale by all Booksellers. September 16.

EDUCATION—Washington Institute—Instruction will be resumed, after the annual vacation, on Monday, 11th of September. The establishment occupies the elevated and pleasant grounds between Thirty-sixth and Thirty-seventh streets, and Lexington and Third Avenues. T. DWIGHT PORTER,
Sept. 16—1t$ THEODORE W. PORTER.

A TEACHER WANTED—In a pleasant country Parish, to take the chief charge of a School, under the supervision of the Rector, in which the Languages and higher Mathematics are taught. A Candidate for Orders is desired. None but a Churchman need apply. Address B., office of the Churchman.
September 16—tf

THE Autumn Term of Trinity College, Hartford, will begin on the 21st of September.
September 16. JOHN WILLIAMS, President.

ORGAN FOR SALE—An instrument nearly new, in good order, having five stops, and suitable for a small Church or Chapel, for sale very low for cash. Apply to A. E. DOUGLASS,
August 19—2m$ 89 Wall street.

THE CHURCH ALMANAC—JUST PUBLISHED, and now ready, the Church Almanac for 1849, with a new arrangement of the Calendar pages, showing the Lessons for each day, and a complete and accurate account of the General and Diocesan Institutions of the Church, together with an Alphabetical List of the Clergy. Orders to be addressed to
THOMAS C. BUTLER, Agent,
Sept. 2. tf P. E. Tract Society, 20 John street.

MISS BALLOW will re-open her Boarding and Day School for Young Ladies—Twenty-second street, between Broadway and Fourth Avenue—on Monday, the 11th of September.
August 19—8t

BOARD WANTED, for a gentleman and his wife, in an intelligent and perfectly genteel and respectable Church family.
Please address "G. S. W.," Box 2050, Post-office, stating location, terms, &c. &c.
References exchanged. August 26—2t$

A YOUNG LADY, a communicant of the Church, and who can *thoroughly* teach French and English, with the rudiments of Music, wishes a situation as Governess in a private family, or as teacher in a school. The best of references will be given. Please address P. M. O., at the office of "The Churchman."
August 26—1t$

A LADY, commanding best of recommendations, wishes to teach Music and French, and if desired, English studies. Terms, if in a private family, $400.
Address, (post paid,) "R. M., Churchman office."
August 26—2t

THE Rev. C. H. WILLIAMSON will re-open his French and English School for young ladies, on Monday, September 4, and also his French classes for ladies, in the day, and for gentlemen, in the evening.
For particulars, apply to Mr. or Mrs. W., 68 Duane street, East side of Broadway. Sept. 2—2t

THE REV. H. D. WARD'S School for Young Ladies, No. 870 Broadway, Union Square, will re-open on Monday, 11th September. The highest advantages are offered, and the number of his pupils is limited to forty. August 26—2t

ST. CLEMENT'S SCHOOL—Wil re-open on Thursday, 7th September next. Parents desiring to place their children in this Institution may ascertain terms &c. on application to the Rev. Alexander S. Leonard, Rector, at his residence, No. 129 Amity street.
August 19—3t

GREAT SALE of Theological Books.—Will be sold at Auction, by Messrs. Cooley, Keese & Hill, at their Auction-sales Room, No. 191 Broadway, corner of Dey-street, on Thursday, Friday and Saturday evenings, September 21st, 22d, and 23d.
The Extensive and Valuable Library, containing a very large and costly collection of the most important works in Theology, Divinity, Writings of the Fathers, Reformers, and Old English Divines; Sacred and Oriental Philology; Classical Literature, &c. &c.
Among which are—The Works of Tillotson, Barrow Chillingworth, Hoadley, Secker, Horne, Hurd, Hooker, Jortin, Jeremy Taylor, Magee, Howe, Bunyan, Poole, Patrick, Lowth and Whitby, Ridgeley, Dwight, Beveridge, Doddridge, Burnet, Romaine, Charnock, Boston, Leslie, South, Manton, Burton, Hammond, R. Hall, Hopkins, and many other English Divines. All fine Library Editions.
A very curious collection of books on the Romish Church, the Reformation, the Catholic Doctrines, &c.
Writings of the Fathers—Sts. Ambrose, Lactantius, Epiphanius, Eusebius, Justin Martyr, Ephrem Syrus, Dio Chrysostom, Jerome, Dionysius, Areopagitæ, Basil, Tertullian, Cyprian, Athanasius, &c, in the originals. Works on Patristic Literature, Translations, &c.
Biblical, Oriental, and Classical Philology—Versions of the Scriptures in various languages. Fac Similes of Greek MSS. The London Polyglot Bible, (Walton's) with Castell's Lexicon, complete *fine copy*, 8 vols. fol. Montfaucon's Antiquities, 5 vols. fol. Breitinger's Septuagint, 4 vols. 4to. Corpus Juris Civilis, 2 vols. fol. Facciolati's Lexicon, 4 vols. fol. Freytag, Lexicon Arabicæ, 3 vols. 4to. Buxtorfii Concordantia, fol. Bocharti Opera, 2 vols. fol. Critici Sacri in S. S. Biblia Annotationes, 9 vols. fol. Lexicons in various languages. Classical, Antiquarian, and Miscellaneous books in great variety.
Catalogues may now be had on application to the Auctioneers, and will be forwarded to any address desired.
September 9—2t

CHURCH SCHOOL FOR YOUNG LADIES, under the supervision of the Pastor of the Church of the Holy Communion. MISS AYRES, Principal. No. 54 West Twenty-first Street, New-York.
The Fall Term of this Institution will commence on the 18th of September. A Prospectus of the School may be obtained of the Rev. W. A. Muhlenberg, D. D., No. 110 Twentieth Street; of Messrs. Stanford & Swords, No. 139 Broadway; and at the Depository of the Sunday School Union, No. 20 John Street.
REFERENCES:
L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq., Hamilton Wilkes, Esq. Sept. 2—tf

COLLEGE OF ST. JAMES—Washington County, Maryland. The next Session will begin on Monday, October 2d, on which day all the students are requested to attend punctually. New students may then present themselves for examination, and will be admitted into any class for which they may be qualified.
THE GRAMMAR SCHOOL
Will also re-open on the same day. Pupils who have acquired the elements of English, and are twelve years of age, are received into the Grammar School, and prepared for admission into the College.
The course of studies in the Grammar School, and in the College, is full and thorough; and the location and discipline of the Institution are highly conducive to industry and order.
A *Mercantile* Course of study is provided for those who desire it.
Application for the admission of pupils, or for further information, may be made to
JOHN B KERFOOT, Rector.
College of St. James. P. O., Maryland.
August 12—8t

CHURCH SCHOOL FOR YOUNG BOYS, 108 West Twentieth St., New-York.
The object of this School is—
First—To be an aid to Parents and Sponsors in bringing up their children in the nurture and admonition of the Lord.
Second—To convey a thorough intruction in those branches learning of which make the ground work of a good English education.
In Spelling Reading, Writing, Arithmetic, Geography, the Elements of English Grammar, and the first lessons in Chronology and History, the Teacher engages, as far as in him lies, to make good scholars, thus preparing them to enter with advantage on the higher departments of learning. And with a view of discharging his duties to the best effect he designs to restrict himself to as small a number of pupils as will insure his support.
Payment must in every instance be made in advance. In order to carry this regulation into effect a Quarter Ticket must be provided for each pupil, the price of which is ten dollars.
The Pastor of the Church of the Holy Communion has a general supervision of the School, approves of the course of studies, particularly in the religious department, but has no connection whatever with the pecuniary concerns.
School re-opens September 4th, 1848.
Sept. 2, 1848. 4t WM. B. STOUGHTON.

THE NATIONAL PSALMIST, By Mason & Webb. Now ready for delivery, "The National Psalmist: a New Collection of Church Music, &c. By Lowell Mason and George James Webb."
This work, upon which more than three years of labor have been expended, is now presented to Choristers, Teachers of Music and others, as a most complete *Manual of Psalmody*, adapted to the use of Choirs, Congregations, Singing Schools, and Musical Societies.
In addition to a large variety of entirely new music, furnished by distinguished foreign and native contributors, the "National Psalmist" is believed to contain a larger proportion than any other collection, of the rich and standard tunes which the Church have used for ages, but many of which are nevertheless new to this country.
It contains most of the popular English Chants, and its Anthems, mostly new, are well adapted both for Church worship and Choir practice.
Its Indexes are very complete; embracing, besides the usual alphabetical and metrical indexes, an index to first lines of hymns, &c., and "Descriptive Tables," in which the tunes are classified according to their style and character.
"The National Psalmist" contains 119 tunes in Long Metre; 137 in Common Metre; 77 in Short Metre; and 99 of various Particular Metres, embracing all the varieties in use; also, 37 Anthems and Set Pieces, many of them furnished expressly for the work by distinguished English Composers; and 107 Chants, including the Canticles of the Protestant Episcopal Church.
Teachers and others interested are invited to call and examine this work.
Published by TAPPAN, WHITTEMORE & MASON, No. 114 Washington street, Boston.
For sale by the Booksellers generally in New York.
August 26—3ti

FRENCH and ENGLISH Boarding School for Boys—corner of 86th street, and the Bloomingdale Road—Rev. S. Douglass, A. M., Rector.
This Institution, which has been in successful operation since the time of its establishment, will be open for the reception of pupils on Monday, the 18th of September. The locality is unsurpassed by that of any other school in the vicinity of the city; and it is the desire of the Principal to make the moral and literary advantages of the Institution equal to those which nature has given it. Parents who wish to secure a good school for their children are respectfully requested to visit the Institution and examine for themselves.
Circulars respecting terms, &c., can be obtained at the Bookstore of the Messrs. Appleton, No. 200 Broadway; and at the Office of the Churchman. Sept. 2—3m

ST. PETER'S BOARDING AND DAY SCHOOL FOR BOYS, Westchester,—one and a halfhour's distance from New York, by Harlem Rail Road. Principal—EDWARD P. WRIGHT. The object of the School is to impart a thorough English, French, Classical, and Mathematical Education. The charge for Boarders is $200 for the year of 46 weeks, which includes Tuition, Board, Washing, and Mending. For Day Scholars, $50 per year; or $35 for English and French alone. The Rev. C. D. JACKSON will give his advice and assistance in the general management of the School.
REFERENCES—Rev. Drs. Wainwright, Whitehouse, Price, and Haight, Lewis and Mead, Rev. Messrs. Parks, Staunton, and Powell, and Messrs. Mitchell, Brouwer, Butler, and Dana. Circulars can be had at the Church Depository, 20 John street; Churchman office, 12 John street; and at Shepherd's Bookstore, Broadway. July 29

THE MOUNT WASHINGTON Collegiate School, 204 Fourth street, fronting Washington Square, corner of McDougal street, re-opens on Thursday, the 7th of September. The particular attention of parents is requested to the Circular of this School, which may be obtained at the office of the Churchman, the Bookstore of M. H. Newman & Co., 199 Broadway, or of Mr. Clark, who resides in the building erected expressly for the Institution.
GEORGE W. CLARK, }
JAMES FANNING, } Principals.
September 9—6t

A CLASSICAL AND MATHEMATICAL TEACHER—(formerly graduated at one of our first Colleges)—wishes to form a class of three or four boys in connection with some others already under his instruction, in the family of an Episcopal Clergyman in the upper part of the city. He intends giving his attention to no other business, and will devote his best energies to their complete preparation for any class in College or University.
Address S. R., box 1341, Post-office, or apply at 110 West Twentieth street. September 2—1t

MISS RIPLEY'S SCHOOL for Young Ladies, East 23d street, (between the Fourth and Lexington Avenues,) will open on Tuesday, the 5th of September. August 26—4t

BOARDING.—Single Gentlemen, or Gentlemen and their Wives, can be accommodated with full or partial board in 23d street, 4th door east of the 4th Avenue. References exchanged.
September 2—4t

THE COLLEGIATE SCHOOL, No. 95 Mercer street, will be re-opened on Monday, September 4th. Circulars containing terms for the English course of instruction, Mathematics, Latin, Greek, French, Spanish, and German Languages, may be obtained at the Bookstore of Mr. Carter, corner of Canal and Mercer streets.
August 26. WILLIAM FORREST, Principal.

MRS. MULLIGAN AND MISS ROBERTS' Boarding and Day School for Young Ladies, (45 Walker street,) will open on Thursday, September 7th. September 2—3t$

ST. PAUL'S COLLEGE, College Point. The next Term of this Institution will commence on the 1st Monday of October. Pupils are admitted into the Primary Department at ten years of age; and into the Collegiate Classes, whenever they possess the requisite qualifications of Learning. Application for admission to be made to J. G. Barton, Rector. August 26.

MRS. OKILL'S SCHOOL will be opened for the return of her pupils on *Monday*, the 3d of September. Nos. 8 and 10 Clinton Place.
August 12—10w

BISHOP BROWNELL'S COMMENTARY.—Bishop Brownell's Family Commentary on the Book of Common Prayer, in every style of binding, and price from $3 to $8. In reference to this work it may truly be said, that it contains a good System of Divinity; and of instruction in the distinctive peculiarities of the Protestant Episcopal Church. No one can habitually read it without being made more intelligent as a Christian, and especially as a Churchman. He will be continually led to the discovery of new beauties in our evangelical services of devotion. Hence, his intercourse with the Father of Mercies, will have a freedom and an order not otherwise acquired; and his faith will have a consistency and vigor, obtained by the use of no other means. It is believed, that every enlightened member of our communion, accustomed to the use of Bishop Brownell's Family Prayer Book, will estimate its value far above its cost.
Published by STANFORD & SWORDS.

CHURCH LESSONS.—Stanford & Swords, 139 Broadway, have just issued a new and beautiful 16mo. edition of the Lessons, adapted for Pew use, which may be had in every style of binding, from the plainest to the most costly.
They have also published an edition of the Prayer Book corresponding with it in size, type, and binding. Churchmen are requested to call and examine them.

SELECT SCHOOL, (Mathematical, Classical, &c.,) under the care of the Rev. Isaac Peck, at No. 36 Amity St. The Fall Term will commence on the first Monday ln September. For particulars apply (during vacation) to the Editor of the Churchman.
Aug. 5th, 1848.

MUTUAL BENEFIT LIFE INSURANCE COMPANY, No. 11 Wall street.
This Company completed its THIRD year on the 1st of May last, at which time the SURPLUS amounted to $542,010 58, showing an amount of business unparalleled in the history of Life Insurance.
DIVIDENDS OF PROFITS are declared ANNUALLY upon all Life Policies which have settled two or more premiums; the profits draw interest at the rate of 6 per cent. per annum, and can be made available at once, to the extent of TWO THIRDS of their amount, where the party has paid his premiums in full.
Premiums are payable annually, but may be paid semi-annually or quarterly, and parties taking Life Policies may, if they prefer, give their individual notes for ONE-HALF the annual premium, upon which they will be required to pay six per cent. interest.
Prospectus, and all papers necessary to effect insurance, and all information in relation to the plan of operations, may be obtained, gratis, at the office of the Company, No. 11 Wall street.
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JAMES STEWART, M. D., (Residence No. 9 Abingdon Square,) Medical Examiner, attends at the office daily from 2 to 3 o'clock. July 15.

PRIVATE EDUCATION.—The Rev. P. TELLER BABBIT, Rector of St. Paul's Church, Woodbury, Litchfield county, Connecticut, and late Principal of the Diocesan School for Boys in Charleston, S. C., offers to take into his family for private instruction, not more than *three or four boys.* His object is to impart to his pupils the constant, kind, and careful supervision which experience has taught him is necessary to secure the most perfect development of the moral and intellectual qualities of youth.
Woodbury is one of the most healthy and beautiful villages of Connecticut; and while it is easy of access, being only about 8 hours distant from New York, and enjoying a daily communication with the city by means mostly of Steamboats and Rail Road, it is sufficiently retired to afford the best of healthy recreation with the least exposure to bad influences and examples.
Mr. B.'s terms are $300 per annum for each pupil, including every thing with the exception of clothing and books.
August 12.

For a Short Time Only.
BANVARD'S NEW DOUBLE Mammoth Panorama of the Missouri and Mississippi Rivers, showing a country of twentr-three hundred miles, being by far the largest painting in the world, and of the largest Rivers on the Globe, extending more than twenty degrees of latitude. Open every evening, at Panorama Hall, 598 Broadway, adjoining Niblo's Garden.
Admission 50 cents; children half price. Panorama will commence moving at 8 o'clock.
Afternoon performances on Wednesdays and Saturdays at o'cl ock. aug. 5.

ORGAN Manufactory—George Jardine—removed to 548 Pearl-street, near to and opposite the City Hospital, Broadway, New-York—having, since the destruction by fire of his former manufactory, secured a large and valuable stock of the best and old seasoned wood, and built every convenience for erecting Organs of the largest class, he will be enabled to sustain his long established reputation, and he respectfully solicits extended patronage.
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ORGAN BUILDING CHEAP.—The subscriber having located himself at Buckram, Long Island, a few miles from the village af Glen Cove, is prepared to execute orders for every description of Organs now in use, with all modern improvements at a lower price than at any other establishment in the United States. His long experience, both in Europe and America, warrants the assertion that for workmanship, richness of tone, &c., his organs cannot be surpassed—they will be delivered in New-York free of charge, and carefully packed for transportation. Orders addressed as above will meet with prompt attention.
May 20—6 m HENRY PILCHER.

CHURCH TRIMMINGS.—The subscribers keep constantly on hand an assortment of Pulpit Trimmings consisting of Satin and Worsted Damasks, Silk Velvets, and Plusors, with an assortment of Silk Tassels, Fringes, Gimps, and every other article required for Pulpit Trimmings.
Also, furnished to order, Pew Cushions, either in Hair or Moss. Pews stuffed and lined.
CHARLES McAULEY & CO.,
Feb.27—yly Upholsterers, 116 Hudson St,

PARLOR FURNITURE.—The Subscribers having constantly on hand a general assortment of Parlor and Cabinet Furniture of their own manufacture, and of the latest Parisian styles, would invite the attention of their friends and the public generally to call and examine their stock before going elsewhere. Owing to the advantages which they possess over many others, they will be enabled to sell at the lowest cash prices.
Also Church Furniture made to order.
Pew Cushions either in Hair or Moss.
Pews stuffed and lined, &c. DIXON & STONEY.
Cabinet Makers and Upholsterers.
April 8—yly 555 Broadway, near Prince.

LIFE ASSURANCE.—National Loan Fund Life Assurance Company. 26 Cornhill, London, and 71 Wall Street, New-York. Capital, £500,000 sterling, or $2,500,000. (Empowered by Act of Parliament,) 2d Vict.—Royal Assent 27 July, 1838. "A Savings Bank for the Widow and the Orphan." T. Lamie Murray, George Street, Hanover Square, Chairman of the Court of Directors in London.
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The present annual revenue derived from premiums on American Policies is about $100,000.
A new pamphlet containing much original matter illustrative of the benefits of Life Assurance, can be had at the Society's chief office, 71 Wall Street, *gratis.*
J. LEANDER STARR, General Agent.
July 8—3m

THE Mutual Benefit Life Insurance Co., 11 Wall street. Statement, May 1, 1848.
This Company has issued, since the 25th April, 1845, to this date, (3 years)........................5,527 Policies.
Policies cancelled, expired, and forfeited.. 819
Policies now in force...................... ——4,708
Amount of Premiums received on the above, $697,455 61
" received for interest............ 21,276 43
Total receipts in 3 years......... $718,732 04
Losses and expenses paid during same time, 176,721 46
Surplus, May 1, 1848,......... $542,010 58
The recipients of amounts paid for losses are as follows:
Widows,............ 38 | Children............153
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THE CASE OF ST. PHILIP'S CHURCH, NEW YORK.

A.—St. Philip's Church in the year A.D. 1846, made application to be admitted into the Convention of the Episcopal Church of New York. It was moved by the Hon. John C. Spencer to lay the *subject on the table*. This was not carried, the vote stood: Clergy, ayes 54, noes 88—Laity, Ayes 70, noes 54. The application was referred to a select committee to report to the Convention, consisting of Wm. H. Harison, Esq., Rev. E. M. Johnson, Rev. Dr. Sherwood, the Hon. J. C. Spencer, and John A. King, Esq.

REPORT: COMMITTEE ON ST. PHILIP'S CHURCH.

The Committee to which was referred the subject of the admission of St. Philip's, and other colored congregations, into representation in the Convention of this Diocese, report;

That in their view, the question referred to them is one exclusively relating to the temporal government of the Diocese, and is wholly unconnected with the religious rights or duties of the applicants. The Convention is but a part of what may be called the civil machinery, instituted by human wisdom, for the purpose of regulating the Society, by which, and for whose benefit, it was established. It is no more a part of our Church in this country, in a religious view, than are the civil establishments and the connection with the government in England, part of the Church there. In both countries the arrangements for the administration of the government of the Church are the result of experience and adaptation to circumstances. Among the considerations of expediency, which any body of men, uniting together for a common purpose, would deem the most important, must be that of determining with whom they would associate, and who should be permitted to participate in the government of the Society. Thus, for reasons of expediency, females, however worthy, are by our canons excluded from being representatives in our Convention, and are, by law, incapable of being incorporated as members of Churches. Candidates for orders, are, by a canon of the General Convention, prohibited from being members of that body. These instances are sufficient to illustrate the principle on which our Church organizations are founded, and to show that they are entirely distinct from the religious rights and spiritual privileges of those, who, in a spiritual view, are members of our Churches. If it be an incident to Church membership to be represented in the councils of the Church, then have we, in common with all Christian denominations, from the time of the Apostles, unjustly and tyrannically deprived female members of sacred rights.

When society is unfortunately divided into classes—when some are intelligent, refined, and elevated, in tone and character, and others are ignorant, coarse and debased, however unjustly, and when such prejudices exist between them, as to prevent social intercourse on equal terms, it would seem inexpedient to encounter such prejudices, unnecessarily, and endeavor to compel the one class to associate on equal terms, in the consultations on the affairs of the Diocese, with those whom they would not admit to their tables, or into their family circles—nay, whom they would not admit into their pews, during public worship. If Christian duty require that we should, in all respects, treat equally all persons, without reference to their social condition, should we not commence the discharge of that duty in our individual and social relations? And is it not the fact that we have never so regarded our duty, or have wilfully violated it, sufficient evidence of the existence of a state of society among us that renders an amalgamation of such discordant materials, impracticable, if not hazardous to our unity and harmony? We deeply sympathize with the colored race in our country, we feel acutely their wrongs, and, not the least among them, their social degradation. But this cannot prevent our seeing the fact, that they *are* socially degraded, and are not regarded as proper associates for the class of persons who attend our Convention. We object not to the color of the skin, but we question their possession of those qualities which would render their intercourse with the members of a Church Convention useful or agreeable, even to themselves. We should make the same objections to persons of the same social class, however pure may be their blood, or however transparent their skin. It is impossible, in the nature of things, that such opposites should commingle with any pleasure or satisfaction to either. The colored people have themselves shown their conviction of this truth, by separating themselves from the whites, and forming distinct congregations where they are not continually humbled by being treated as inferiors. Why should not the principle on which they have separated themselves be carout in the other branches of our Church organization?

Striking instances are furnished in the early, and indeed in every period of the history of the Christian Church, of conformity in outward things, and in matters not essential, to the customs, usages, and even prejudices of the age. We have in our own country inveterate customs and prejudice, on the subject under consideration, which cannot be overcome. Is it not the part of wisdom to submit to them until, by a change of circumstances, the occasion for them shall cease to exist? Would not our present duty to this unfortunate race, be fully performed by extended and liberal efforts to improve their mind and their condition by intellectual culture, by religious instruction, and as they advance in intelligence and refinement, by relaxing the severities of *caste*, which now separate us, until by degrees they become fitted for the duties and enjoyments of a higher social condition; and then admit them, in our public and private intercourse, to free and equal communion?

The efforts of zealous philanthropists to break down the barriers which custom has interposed, and which have so long existed between the colored and other races, and against the laws of society, and the sentiments and feelings of the community, to compel an unnatural and forced equality, have hitherto been attended with results equally unfortunate to the peculiar objects of their solicitude, and to the great interests and beneficent institutions, in connection with which such efforts have been made. They have been directed to our Common Schools; and not satisfied with the abundant provision which has, in many places, been made for the education of colored children, their special friends and advocates have insisted that they should be admitted to the schools of white children, and have thus caused dissensions and conflict to the great injury of those institutions, while feelings of sympathy and commiseration have been too frequently converted into disgust and anger.

Efforts of a similar character, and for the same purpose, have been made to give position in our Churches to colored people, which would compel association and intercourse with them. It is obvious that such movements are but incipient steps to ulterior objects in relation to the vexed and irritating subject of slavery. Beginning with simple and apparently just propositions respecting the abstract rights of this portion of our population, their professed friends and advocates have advanced, step by step, until they have prepared the way to agitate the bold question of the Christian character of those whose sentiments do not accord with their own. The rending asunder of Churches—the disruption of societies—bitter animosities, and all manner of uncharitablness, have been the invariable results.

By the wise and prudent counsels of the Fathers of our Church, *our denomination !!* has been hitherto happily free from the agitation of these and kindred questions—such as temperance, or abstinence from liquors and wine—and the consequences have been peace and quiet among ourselves, and the respect of others. An instance of this caution is furnished in the case of St. Philip's Church, whose application to be represented in the Convention is now under consideration. It appears from the minutes of the Standing Committee of this Diocese, that in March, 1819, on the application of the lamented Bishop Hobart to that Committee for advice in relation to the admission of a colored person as a candidate for Holy Orders, they unanimously advised his admission, upon the distinct understanding, that in the event of his being admitted to Orders, he should not "be entitled to a seat in the Convention, nor the congregation of which he may have charge, to a representation therein." It is understood that these conditions were approved by the Bishop, and were assented to by the applicant and the congregation. And although that Church has been organized, and in existence for more than a quarter of a century, it has, until now, abided by the terms thus settled. The present applicants, it is presumed, were not aware of these arrangements, as it is not to be supposed that they would intentionally be guilty of a violation of good faith. Thus, for this long period, has this question been actually and peaceably settled, and remained undisturbed.

The legal, moral, and equitable right of the Convention to determine what Churches it will admit into union, so as to entitle them to a representation in this body, seems to your Committee unquestionable. The fourth canon provides certain indispensable conditions to entitle any Church to admission—but nowhere is it declared that these are the only conditions—and the invariable practice of the Convention in taking the vote upon the admission of any Church, shows that it has reserved to itself the right of judging of the expediency of the measure, after all the former requisites are complied with. Otherwise the report of the Committee, certifying to the fact of such compliance, would be in itself conclusive. The provision in the same canon, requiring the preliminary approbation of the Bishop or of the Standing Committee "of the incorporation of such Church," relates only to the separate and independent existence of the congregation as a corporate body, and not to its union with, or representation in this Convention.

Besides, the very requirements of the canon,—that Churches shall be politically incorporated, before admission into union with the Convention, shows conclusively that the right of admission is subject to regulation, and therefore that such question is one purely of expediency, and not one of Christian privilege or right.

Cases may easily be conceived, and such have actually occurred, where it would not only be highly inexpedient, but grossly unjust to existing Churches, to admit into union new applicants. Various circumstances, more or less important, will necessarily enter into the consideration of the Convention in determining such a question.

In the short time allowed the Committee to consider the subject, and to express their views, they have been unable to give such a full exhibition of all the considerations which present themselves as they would have desired. They think, however, that they have said enough to cause reflection, and to show how full of difficulty would be the adoption of the principle in relation to St. Philip's Church, or any other colored congregation, of admitting their representatives to seats in this Convention. If once here, they would be entitled to all the consideration, and to participate in all the duties and stations to which members may be assigned, or we shall practically repudiate the principle which admitted them. It is not believed that this Convention, for instance, would send one of them as a deputy to the General Convention, on account of the offence it would occasion to our brethren of other dioces. Thus, their condition would be practically and continually one of inferiority and humiliation—more painfully aggravated by the expectation induced by an act which apparently promised their perfect equality. Your Committee do not believe that such an equality can be produced—that in the nature of things it can exist in this community—great and palpable inequality must prevail to the extent of preventing the colored race from any active participation in our Church government—and they believe that an attempt to correct it, contrary to the feelings and customs of our country, would not only be abortive, but would be attended with the worst consequences to our unity, our harmony, and our efficiency. They, therefore, recommend that neither St. Philip's, nor any other colored congregation, be admitted into union with this Convention, so as to entitle them to a representation therein. The consequence of such a determination probably will be, that such Churches and congregations will not be responsible to, or under the government or control, of this Convention, but will remain subject to the ordinary jurisdiction of their Bishop—and when their members become adequate, may have Church councils of their own for their own peculiar government.

All of which is respectfully submitted,

WM. H. HARISON,
REUBEN SHERWOOD,
J. C. SPENCER.

New York, Oct. 2, 1846.

This report was *never submitted to the Committee at all.* The minority report was drawn up without a knowledge of what the majority report would contain. Its author hardly need say that this is entirely opposed to the doctrine of "Communion of Saints," and to the exercise of those Christian graces which a belief of it imposes upon the members of the Catholic Church. The following is the minority report.

MINORITY REPORT: ST. PHILIP'S CHURCH.

The undersigned, a minority of the Committee appointed by this Convention of the Protestant Episcopal Church in the Diocese of New York, to consider the application of St. Philip's Church in this city, to be admitted into communion with this Convention, do hereby Report:

That they regret exceedingly to be obliged to differ from the majority of said Committee. They do not make this report with a view of exciting or encouraging any discussion in this Convention of topics in no way connected with the subject of this application. About thirty years ago, a congregation of colored people was organized in this city as an Episcopal Church, with the approbation of the Episcopal Authority of this Diocese. It has continued since to conform to the doctrines, worship, and usages of this Church most uniformly and constantly. It now asks to be admitted to enjoy what its members consider to be the privileges which other Churches have, of being received into the full fellowship of their Christian brethren, by admission to this Convention. The minority of your Committee do not hesitate to say, that, although at the time of the organizing of this congregation, it was thought to be a wise and salutary measure, yet in their opinion, subsequent events should lead us to doubt the propriety or expediency of such organization.

It is now too late to undo, in this particular, what has been done. The minority of your Committee can see no reason why this applications should not be granted, and think there are special reason why it should.

It is said that it was stipulated on the part of individuals of that congregation at the time of its organization, or before the ordination of the late pious and reverend Mr. Williams, that they would not apply for admission into this Convention. This we believe *they* did not do; but we cannot conceive how the present generation, belonging to that Church, can be bound by any stipulation of that kind, made by those who, we trust, have long since departed hence in the Lord, and been received into communion with the saints in Paradise. The present members of that Church do not think as their fathers did on that subject. It may be said that if this Church be admitted, others will be organized and apply for admission. However much this is to be regretted, yet we suppose such will be the fact, and on this very account, this subject merits the very serious consideration of this Convention. Suppose Churches, now to be composed of colored people exclusively, are organized in our principal cities—suppose they are refused equal Christian privileges with other Episcopal Churches—that the Conventions of our Dioceses refuse to take them under their charge, and into their fellowship—will not these Churches unite and form a Convention of their own? Will they not choose a Bishop or Bishops of their own? And *under such circumstances*, would they find any difficulty in obtaining Apostolical succession? We fear the refusal of our Convention to admit into their fellowship this portion of their Christian brethren, will inevitably lead to a schism in the Church, by the establishment of another Episcopal Church in these United States. All must admit this would be a sore evil.

The minority of your Committee beg the Convention to pause before they take a step which may lead to such disastrous results.

It may well be asked, Can it be that because those who seek admission here are of a different race and complexion from ourselves, that doubts are entertained of the expediency of admitting them to union with this Convention? Have they not the Bible for their guide? Do they read in it that its divine precepts, its universal charity, its promised rewards are limited to any race or nation? Was not the Gospel vouchsafed to all men, to be proclaimed to all nations?

The minority of your Committee expressly disavow any other motive in thus recommending the admission of this Church, than that of promoting peace and harmony, and carrying out into practice the great Catholic doctrine of intercommunion of saints, as taught in the Bible, the word of God. These persons who apply for this fellowship have been made, in Holy Baptism, "members of Christ, children of God, and inheritors of the kingdom of heaven"—they "eat his flesh and drink his blood," and thus are incorporated into Him; with us, they are one with Him, and He is one with them. However just and proper distinctions in society may be in other respects, yet as members of one Holy Catholic Church, there ought to be no other distinction than that made by superior self-denial, holiness, and virtue.

The minority of your Committee would deprecate most earnestly any prolonged or excited discussions of this subject, or the introduction of questions not necessarily connected with it, and recommend that this Church be admitted into union with this Convention.

All which is respectfully submitted,

EVAN M. JOHNSON,
JOHN A. KING.

New York, Oct. 2, 1846.

Had the author of this last report been permitted to know the contents of the former, he would have corrected some of its *misstatements* and called special attention to some of its *strange positions*. He will endeavor to do this now. It is not true, that this question "is wholly unconnected with the religious rights or duties of the applicants," or that our Conventions are "civil machinery." I ask, who elects our Bishop? Who elects the delegates to our General Convention? All the rites of the Church and its liturgy may be changed, or modified by this body—doctrines set forth and duties prescribed by these, the Bishops and Conventions; and yet we are told, in this report, that our Convention is only to regulate "the Society" and is like the *Parliament* in England in respect to the Church in England. Had it been said that our State Conventions were like the Provincial Synods of Great Britain, this would have been true. I ask if the Bishops, in the West Indies, were to call a meeting of a Provincial Synod, is it probable that they would call only the *white* Clergymen of their Dioceses?

One would, from this report, think that this application for admission was from the *females* of St. Philip's Church. This is not true. I suppose the females of that congregation wish to be represented as other females are, by their fathers, and husbands, and brothers.

We hardly know what to say to this. "We object not to *the color of the skin*, but we question their possession of those *qualities* which would render their intercourse with the members of *a* Church Convention useful or agreeable, even to themselves." What qualities are here meant? Do none of them possess those "qualities" which our Saviour recognises in them as all sufficient to make them members of His Body? They may have these, but, these are not the qualities which they must have to belong to *a* Church Convention. I am glad it is said *a* Church and not *the* Church Convention.

I have striven in vain to reconcile the following passage with other parts of this report and with the rejection of this Church which it recommends. "Would not our present duty to this unfortunate race be fully performed by extended and liberal efforts to improve their mind and condition, by intellectual culture, by religious instruction, and, as they advance in intelligence and refinement, by relaxing the severities of *caste*, which now separate us, until, by degrees, they become fitted for the duties and enjoyments of a higher social condition, and then, admit them in our public and private intercourse, to free and equal communion?" I answer to this question, yes, it would be—and the best time to begin to discharge this duty is, now: and by rejecting the recommendation of this majority Report, convince our brethren that our intention is sincere and not a mere profession of words.

When the author of the minority Report wrote of the possibility, if this Church were rejected, of the establishment of another Church, he did not know that the very thing itself would be recommended by the majority.

"The consequence of such a determination (to refuse admittance) probably will be, that such Churches and congregations will not be responsible to, or under the government or control of this Convention, but will remain subject to the oridinary jurisdiction of *their* Bishop—and when their members become adequate, may have *Church Councils* of their own for their own peculiar government." (And of course Bishops.) Here is a positive and direct recommendation to destroy the unity of the Church, rather than to adopt the *training process* recommended in the former extract. I can only say that if the Convention of New York adopt, as their own, the sentiments advocated in this report and the measure recommended by it, they may boast themselves as much as they please, of their adherence to Catholic truth, and speak of the sacrifices they are called to make for their defence of it; the whole Catholic Church will give them little credit for their consistency or orthodoxy. Some time during the last year, in the State of Indiana, a newspaper controversy was carried on in opposition to and in defence of the Church. It was argued by the Church opponents, that by this very report which was quoted, the Episcopal Church did not desire or expect *common people* to belong to it—that it was for those who thought themselves *select members* of Society. Let us hope and pray that our brethren of the Laity, will not be alarmed at the cry of "Abolitionism," or any other "ism;" but will strive to disarm themselves of prejudice will pray the great Head of the Church, to preserve them from giving just cause of complaint to any, even the *weakest*, the *most oppressed*, or the most *despised* of their fellow christians, who are, with them, members of the one Catholic and Apostolic Church in the world, which is, and which is to come.

B. SLAVERY EXTENSION.—The Christian Philanthropist will rejoice that public attention is now distinctly turned to this subject. It must be remembered that the Mexican States, when they threw off the Spanish yoke and declared themselves free and independent, did, with far more consistency than these States, abolish slavery absolutely and wholly. When the adventurers, mostly from the slave States of this Union, took possession of the State of Texas, they re-established slavery where it had for many years ceased to exist. It was admitted to this union as slave territory. The operation of this, politically, is, that in Texas, two white votes are as good as five in New York, and the same laws by which slavery is enforced in our slave States are in operation there. Indeed, it was openly declared to be one principal object in receiving Texas into this Union, to obtain a market for human beings and to extend the area of slave territory. We have now in effect conquered New Mexico and California. At present there are, in these States, no slaves. The questions now are, Shall slavery be again established there, or shall it not? Shall this great region be settled by freemen wholly or by slaves and their masters? Shall those severe and cruel laws under which so many millions of men, and women, and children now suffer, be extended over this territory, or shall it be subjected to but one system of laws and those for freemen? As a political question, would any one suppose, that a *single individual* in these northern States, who calls himself a Republican, in any sense of the term would either advocate this extension or fail to do everything in his power, by his influence, by his vote, by his voice and by his pen to hinder such a lasting evil and disgrace from being brought upon his country? Thank God, as a party, the pro-slavery party are few in number and becoming still fewer in influence. If worldly-minded politicians at the North are found who oppose this extension simply from political motives, I ask where are the Christian Clergy at the South? What are they doing? Has one of them raised a voice against the extension of slavery? Suppose St. Vincent de Paul were, at this time, Bishop of New Orleans, would he see thousands and thousands of his fellow men and Christians, marched in chains to perpetual slavery in Texas and not raise his voice in opposition? Would he see an immense addition to this country in his immediate neighborhood, acquired on purpose to plant the worst of slavery and to establish the severest slave laws that ever existed, and remain silent? Oh! may a spirit like his be stirred up in the breast of every Prelate and every Clergyman, that whether it cause them to be persecuted even unto death or not, they may fearlessly proclaim their opposition to every law, and every practice, and every custom, inconsistent with the cordial reception of the doctrine of "Communion of Saints" and the discharge of those duties which it enjoins.

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Two Gothic Organs of 4 stops, 8 feet high, 5 feet inches wide, 2 feet 6 inches deep.
A variety of Parlor Organs.
One second-hand Church Organ.
November 3—yly

PARLOR FURNITURE.—The Subscribers having constantly on hand a general assortment of Parlor and Cabinet Furniture of their own manufacture, and of the latest Parisian styles, would invite the attention of their friends and the public generally to call and examine their stock before going elsewhere. Owing to the advantages which they possess over many others, they will be enabled to sell at the lowest cash prices.
Also Church Furniture made to order.
Pew Cushions either in Hair or Moss.
Pews stuffed and lined, &c. DIXON & STONEY.
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